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Batey Tarana "still going strong"



This modest building program began in 1977 after RACOM tour members left a small amount of money with the Batey Tarana Christian Reformed Church. Members of the 1978 RACOM tour line up outside the old church building, which stands immediately to the left of the new structure.

DOMINICAN REPUBLIC—The little Batey Tarana Christian Reformed

Church surprised everyone. Its initial contact with the Christian Reformed

denomination was the voice of The Back to God Hour's Rev. Juan Boonstra, which the villagers heard on the radio daily. But that was enough to unite them around the Word of God and select for themselves the name of the denomination that sponsored the radio broadcast.

When missionaries discovered the isolated little congregation two years ago, a sign reading "Christian Reformed Church" hung over the door of their church.

A year ago the first group of Christian Reformed Church members from North America paid a visit to their brothers and sisters in Batey Tarana. The North Americans came to the Dominican Republic on a Caribbean tour sponsored by RACOM, an organization established in support of The Back to God Hour.

The meeting between the people of the two cultures was a moving experience. The phrase "unity in Christ" took on a deeper meaning for everyone involved.

As they left, the 1977 RACOM tour members gave a small sum of money to the Batey Tarana residents to help replace their rickety, shed-like church with a more substantial building.

This spring a second tour group visited the tiny congregation. The visitors found a new structure in the village — a partially finished church made of concrete blocks. The villagers were working on a new, larger church. Most of the other buildings in Batey Tarana were made of cheap lumber, so the solid block church stood out sharply.

The second tour group joined the villagers in a worship service on the evening of their visit. More than 140 persons crowded into the old one-room church for singing, prayer and messages by leaders of the two groups. The service lasted until nightfall. When it was over, the visitors took a small offering to help put a roof on the new church structure. Then they boarded their bus and returned to a hotel in Santa Domingo.

Before long, Batey Tarana's "Christian Reformed Church" sign will probably be moved from the old church to the new one. But one thing will not change - the radio messages will keep coming into the village loud and strong from fellow Christians in a different culture thousands of miles to the north.

B.C. schools receive financial support

The British Columbia government has announced that grants for independent schools will be about \$500 per student this year. In the April 10 budget speech, \$9 million dollars was allotted for grants to approved schools, serving an estimated 18,000 eligible students.

All sixteen schools belonging to the Society of Christian Schools in B.C. that were eligible for support as well as two Canadian Reformed schools have been approved for the two levels of funding by the inspector, Mr. Joe Phillipson. Level 1 funding includes a grant for non-educational operating expenses to schools that have existed for five years, that have satisfactory facilities, and that sign a non-discrimination clause. Level 2 grants may be applied to all operating expenses of the school and are approved by the inspector after an evaluation team has visited the school to ensure that certain conditions of the Independent Schools Support Act are met. The grant breakdown between these two levels has not been announced as yet.

"We think that the \$500 per pupil figure is a reasonable one for the first year the Act is in effect," says Harro Van Brummelen, spokesman for the Society of Christian Schools. "While we had hoped for a slightly larger amount, the grants will prove to be a blessing for which we praise our God and Father. Several of our small schools were especially hard-pressed financially, and these grants will help them to continue to offer Christian education to their children." The grants will be paid in installments between August, 1978 and March, 1979.

Mr. Van Brummelen adds that the Society of Christian Schools has held extensive discussions this year about

the responsible use of the financial resources that will be available to schools. "Our discussions have focused on three areas," he said. "First, we are considering the educational upgrading of our schools. This includes, for example, expansion of library facilities, more administrative time for principals, and programs for special education. Secondly, teachers' salaries for the next school year have been raised significantly in most of our school communities. Finally, there will be some tuition reductions for parents."

It is hoped that parents sending students to both a Christian elementary and a secondary school with separate tuition schedules will receive a greater reduction than parents sending children to one school only.

The Society of Christian Schools continues to work closely with the Federation of Independent School Associations (F.I.S.A.). Under the leadership of its executive director, Mr. Gerry Ensing, the constituent association of F.I.S.A. have closely monitored the implementation of the Act. "Generally we have been very happy with the way in which Mr. Phillipson has put the Act into effect," says Mr. Van Brummelen. "While we will continue to have to watch carefully that our independence is not threatened, we have been impressed with the fact that the Inspector understands our concern that we must be able to maintain our uniqueness and integrity."

The evaluation teams appointed by the inspector check that a school's program gives a balanced amount of time to the various subject areas, and that the programs, operations and administration of the school provide students with a satisfactory level of

education. Schools are not required to follow the provincial curriculum guides, nor do they have to use provincially recommended textbooks.

One indication of the government's just and reasonable approach is the fact that both the evaluation teams and the independent schools teacher certification committee consists of three persons, two of whom are independent school nominees. Teacher certification guidelines for the independent schools are more flexible than those for public schools, enabling independent schools to make use of a wide spectrum of expertise. For example, persons who are fluently bilingual and have special training in French but do not have regular teacher training will be able to apply for a certificate to teach French in independent schools.

While Christian school supporters are thankful that the B.C. government has taken this important step towards educational justice, they are not unaware of the dangers inherent in receiving grants. "While a sound case can be made that justice demands that our schools be 100% government supported," says Harro Van Brummelen, "I hope that that never comes about."

He points to a research study by Dr. Donald Erickson showing that Catholic schools receiving full government support have a significantly lower level of parent and staff commitment. "It is unfortunate but true that a certain amount of financial obligation on the part of the parents helps a school community to remain vibrant and fully involved."

However, parents in B.C. do not face a large enough reduction in tuition to make this a problem at this time. Mr. Van Brummelen feels that tuition fees will be about 20-25% less

than they would have been if government funding had not come about. Thus, instead of an inflationary increase, most parents should get an actual reduction in fees. The exact amount will depend on local circumstances.

Mr. Van Brummelen notes two areas which Christian schools need to emphasize during the next few years. First, there must be an appeal to the whole Christian community, and not just the parents, for continued support for and involvement with the school. The flame of Christian education will burn brightly only if the whole community puts its shoulders to this task.

Secondly, the government relations program through F.I.S.A. must continue unabated. Christian schools will likely work for an increased level of support and a reduction in the five-year waiting period before schools become eligible. Much more importantly, however, they will have to keep impressing the government with the necessity of maintaining their independence and be alert that there are no encroachments that might compromise their principles.

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Next Week

Ascension Day

Viewpoint

Hear the Word, then believe

It must be hard for a deaf person to be a Christian. That is an odd statement, you say. Why should it be hard to be deaf and to be a Christian at the same time? After all, he can still see God's creation around him and he can still read the Bible.

That's all very true but it is still important to hear. The Bible says that over and over again. Jesus' Sermon on the Mount starts out by defining true happiness or blessedness. He said: Blessed (or happy) are the spiritually poor, those who mourn, the meek, the merciful. There is little blessing or happiness in being deaf, or in being blind or mute for that matter.

At the end of this beloved sermon, the crowd marvelled at the way He taught them.

Suppose you were deaf and you were sitting there in the grass with Jesus and he began to preach. You wouldn't hear a thing. You would see His lips moving and you would notice that the crowd around you was spellbound, but you couldn't hear a thing. And when Jesus would say: "Everyone who hears these words of mine and does them will be like the wise man ..." you wouldn't hear that.

Without hearing, how can you believe? How can you do God's will without hearing about what God's will is. We, of course, have the advantage of God's Word before us ... something which was not available in the early church.

The crowd marvelled at Jesus' way of teaching. His teaching ministry was so important but you as a deaf person would be unable to hear any word of it.

Paul writes a great deal about the Jews as a chosen people in his ministry to the Gentiles. He talks in Romans about faith. Paul writes: "As the Scripture says, Everyone who calls on the name of the Lord will be saved. But

how can they call on him if they have not believed? And how can they believe if they have not heard the message? And how can they hear if the message is not preached? So then, faith comes from hearing the Word" go hand in hand. You must hear God's Word and know God's will before you can live it. That is why the Church sends out missionaries to the ends of the earth — so that the world may "hear". That is why you go to church twice on Sundays — so that you may "hear" the Word of God.

But that hearing of the Word is not only for us as church goers. It is also for our children who receive instruction each day in the classroom as well as in the church education programs.

Faith comes from hearing the message and the message comes through preaching Christ. It is all so nicely tied together, isn't it? We receive faith when we hear (and that means listen to) the message. That means that we must go to church. And the message comes through preaching Christ. That means that our ministers have the task to "preach Christ" and that is no little task. Our faith depends on their preaching.

Sure, we need our daily devotions. Prayer life and Bible reading is always stressed. But it must also be preached to us as Jesus Christ taught that crowd on the hillside with His Sermon on the Mount.

We must not be deaf when it comes to Bible instruction. We must gather at the house of the Lord with eager ears and we may expect to hear Christ being preached. Give us the Word, preachers. When Christ is being preached and the people listen with open hearts, they will be strengthened in their faith.

Keith Knight

by Keith Knight

NewsViews

Togas are more than a tradition

Wearing black gowns and white collars in the courtroom may be old-fashioned but T-shirts and bikinis wouldn't be a sensible alternative, according to William Howland, the Chief Justice of Ontario.

He was talking to a group of 300 men and women who were about to become lawyers. The custom of wearing the togas is worth preserving because it serves two logical functions, Judge Howland said.

"It is to depersonalize counsel and to remove as far as possible everything that might be distracting so that the court can concentrate on the serious business at hand," he said.

"It removes the temptation to wear loud ties and sports clothes. Just think how distracting it might be if (lawyers) appeared in court wearing T-shirts bearing questionable lengths or if, in summer, bikinis were permissible."

Speaking largely on the virtues of Canadian courtroom traditions (which he said many U.S. judges envy), Judge Howland explained to the group that the practice of wearing gowns in the courts was inherited from the clergy "as our early judges were prelates and our early pleaders were clerics."

The judge also advised the new lawyers that the old-fashioned virtue of "plain speaking" is one which they must practice if they are to meet success. "We are accustomed at times of being prone to use too much legal terminology ...

It all seems like plain, common sense. Especially, the last part about speaking clearly and simply. That is not only for judges and lawyers, but for all professionals.

It is interesting that the tradition of wearing robes in the courtroom comes from the early church. It is even more interesting that the church has basically dropped that tradition but that the courts still continue the practice of using robes for the judge and the lawyers (at least in the high courts). In provincial courts, most lawyers or attorneys simply wear suits.

Judge Howland's reasons for sticking with the robes or togas in the courts could also apply to the church pulpit. He wears a robe "to remove as far as possible everything that might be distracting so that the court can concentrate on the serious business at hand".

The robe tends to do that on the pulpit, too. It adds dignity to the office of preacher and it allows him to concentrate on the "business at hand", namely the preaching of the Word of God. We do not become distracted by flashy ties or a new suit.

Ministers say that the togas are not really hot in the summer time. Some members of the clergy argue that they would rather be considered one of the people of the congregation and that the Bible can reach them at their level. They say that a toga is not necessary to bring the Word.

You might call it old-fashioned, but togas add a bit of "personal dignity and respect" for the message of Christ.

The Chief Justice of Ontario is also a man, like one of us, and the law and justice also apply to us personally. But the toga indicates respect for the office of judge and justice. How much more respect shouldn't there be for the message from our Judge and Lord?

Growth in the Lord

by Dr. Jack Fennema

"From Him are all things".

Christian Education
acknowledges God
as the source

(Part I)

"In the beginning, God ..." Christian education begins with God. God is acknowledged as the Source, the creator of all reality. David eloquently speaks of this in Psalm 8.

God is the source of all created reality. There is nothing that fails to find its source in the Almighty. If we were to state that there is something or someone existing apart from God's created reality, we would in effect deny that God is sovereign over all. Rather, it can be said that nothing can be truly secular, separate from God. All reality finds its origins with God. God is Lord over all. And that means that he is Lord of education as well. He must be rightly acknowledged as such.

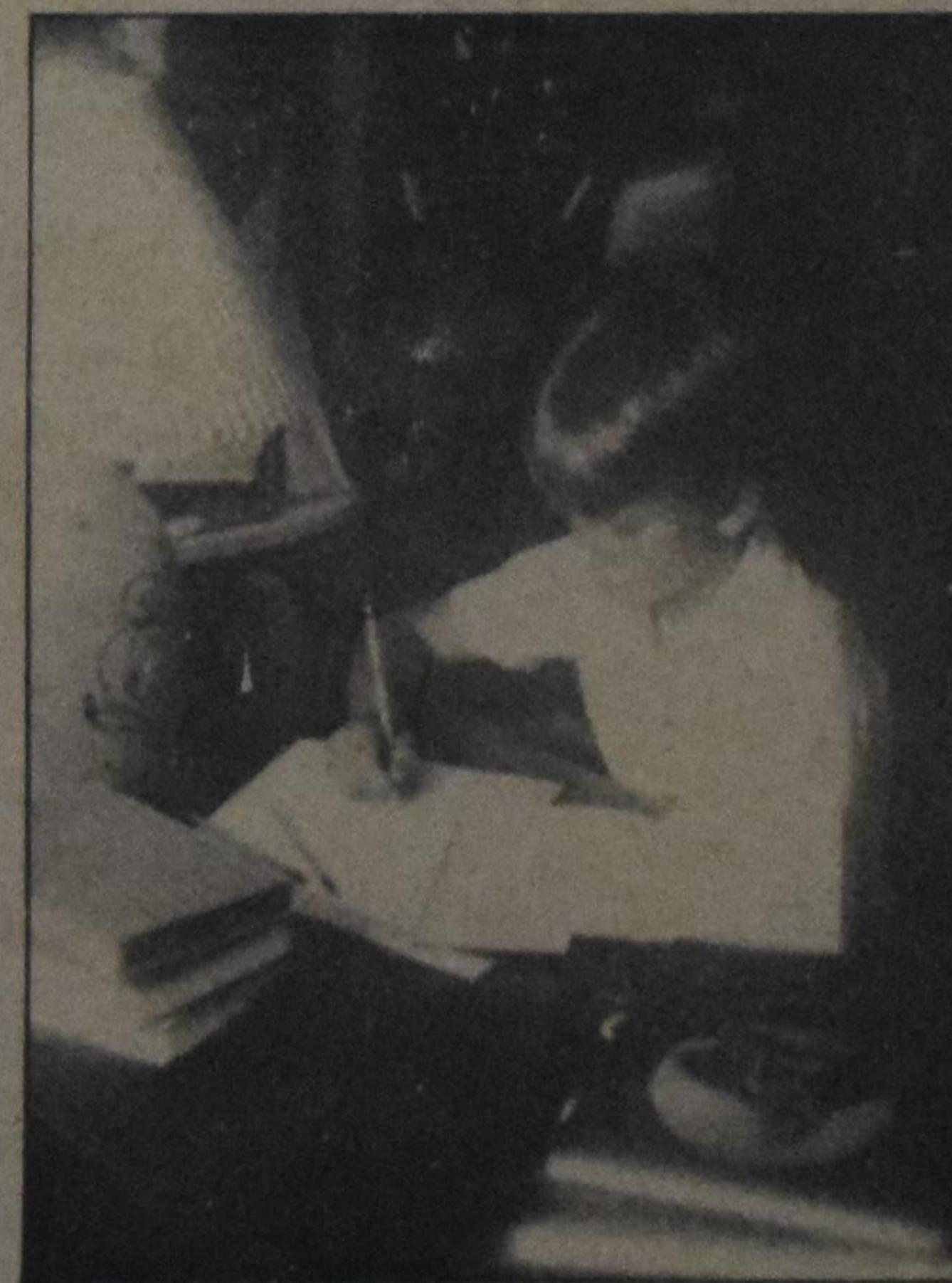
God is not only the source of all created reality, He is the author of all truth. In fact, God is Truth. The Christian school acknowledges "what is true" in several ways. First, Jesus is recognized as the Truth. In John 14:6 Christ states that He is "the way, the truth, and the life" and that "no one comes to the Father, but by (Him)." Children in a Christian school meet the Person who is the Truth, Jesus Christ. The Truth is not abstract, but personally meaningful. He is the Way; He is Life.

Secondly, the Bible is truth. The students of Christian education can state with the Psalmist that "in Thy light do we see light (36:9)." All of created reality takes on an eternally meaningful perspective when one views it through the "spectacles" of God's Word. One does not read the Bible from a worldly perspective, but one reads God's world from a biblical perspective. Studying God's world in a Christian manner is to analyze and interpret reality authentically, as God intended.

Thirdly, truth is found in God's world. He has created all

and He upholds all. Hebrews 1:1-3 speaks of Christ as both Creator and Sustainer: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son, whom He appointed the heir of all things, through whom also He created the world. He reflects the glory of God and bears the very stamp of His nature, upholding the universe by His word of power."

Truth is found, then, in Christ, in His Word, and in His world. God is the Source of truth. God is Truth.



LETTERS

Women plan for May rally

The Canadian Federation of Christian Reformed Women will hold its 20th anniversary rally on May 10 at the North York Arena in Toronto. The convention site is the same as last year's.

Rev. Jack Quartel of Ottawa will be the morning speaker, addressing the crowd on the day's theme: "Hosannah". The afternoon speaker will be Mrs. Truus de Bruyn, federation president, who will speak on: "Oh come ye Christian women."

Mr. Leendert Kooy will lead the sing songs and entertain the audience with his children's choir, a brass quartet, and soloists. A collection will be held for Christian Horizons, a Christian ministry for the mentally retarded.

During the morning meeting, the new federation president, Mrs. Willy Wolting, will be installed. As at previous rallies, box lunches will be provided. The ladies guild at Woodbridge Christian High School is in charge and the profit goes towards the high school.

Tickets for the day are \$5.50, including coffee and lunch. Tickets will also be available at the door. Those who ordered the tickets have also received a map pointing out directions to the arena.

TV addict's prayer

Dear Sir:

I was most impressed by the article "Life Down the Tube" in one of your recent papers. This article, combined with others on the topic of excessive T.V. viewing, have prompted me to write the following prayer to you which I am presently embroidering as a sign over our T.V. Maybe you would find it useful to insert in some later edition.

A.T.V. Addict's Prayer:
Dear Lord; grant that we might be more fruitful, without this T.V. But if through boredom, we pull this knob, Grant us the wisdom to pull the plug! Amen.

Mrs. Darlene Kuipers
Drayton, Ont.

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Ministers' retreat deals with church education

Recently the ministers of Classis Chatham spent three beneficial days at their annual ministers retreat. Due to inclement weather conditions only 9 pastors managed to attend. Three ladies of the Bethel London congregation, while bringing food, got snowed in at the Michaelite Fathers Retreat Centre near London where the retreat was held. They proved to the pastors that they were excellent cooks.

With us were Dr. Marion Snapper, professor of Church Education at Calvin Seminary and Mr. James Heynen who works for the Board of Publications of the Christian Reformed Church, serving as

managing editor for the education department staff.

Discussing the education program of the church, teaching methods, profession of faith, adult education, memorization etc. made the days both compact and rewarding. Calvin Seminary issues a Certificate of Achievement for those who attend. The certificate certifies that the recipient "has successfully completed a continuing education seminar-workshop." Classis Chatham has decided to have an annual retreat for the ministers. That is certainly no luxury in our time.

Rev. Ralph Koops
Chatham, Ont.

Discussion clarified

Dear Sir:

My article on the Nov. 26, 1977 Membership Meeting of the Ontario Alliance of Christian Schools and the headline you chose has occasioned some letters requesting clarification.

The article gives the impression that the delegates at this meeting formally endorsed a board policy direction. There was no vote taken. There was only a discussion in which delegates spoke on the

matter.

The article states that an endorsement came in the discussion. However, since not every school society spoke on the matter, there was no way of accurately determining whether the membership of the O.A.C.S. endorsed the board policy direction.

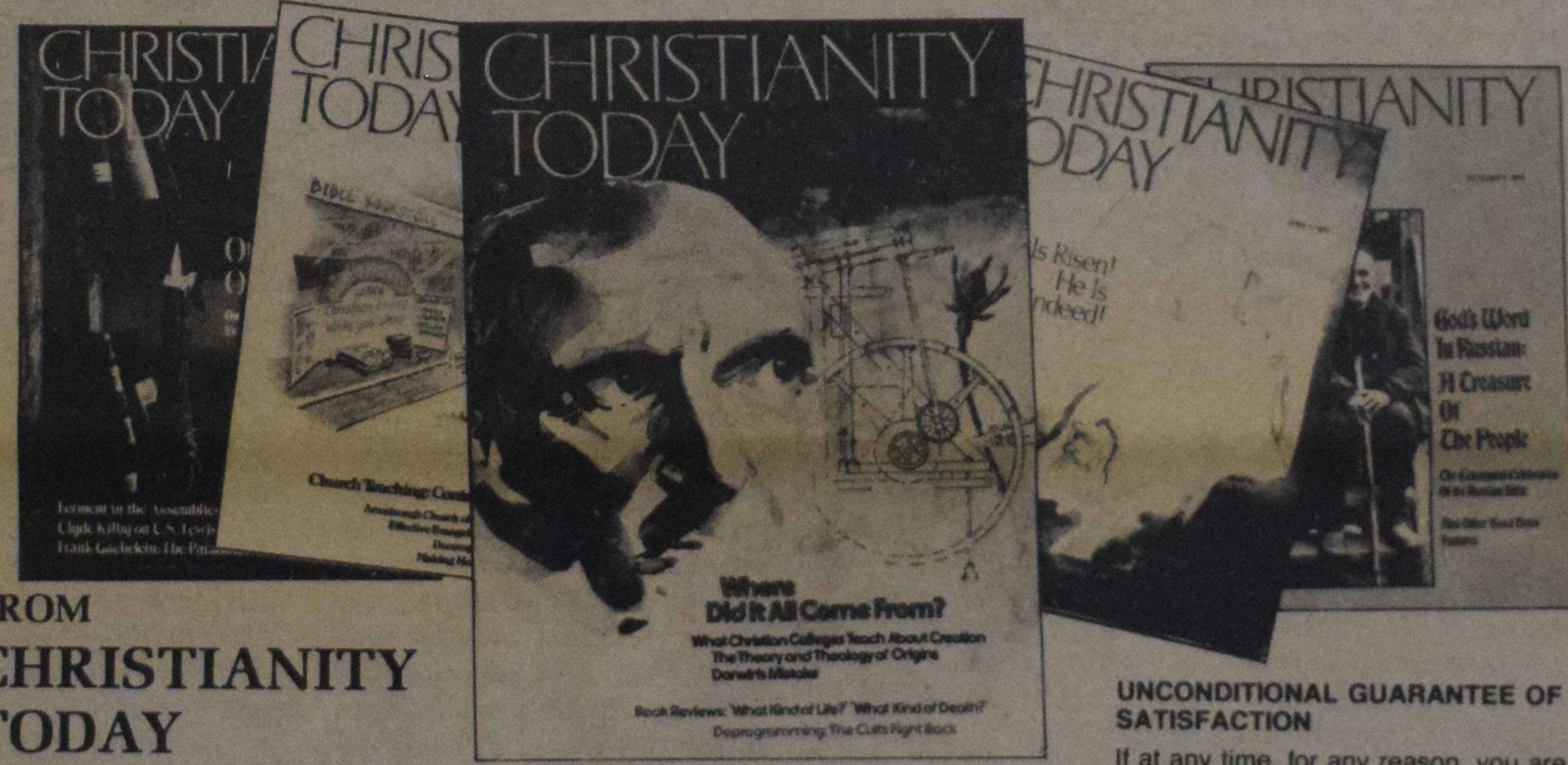
I apologize for this apparent inaccuracy.

The O.A.C.S. Board
Kathryn Posthumus, Sec.

Subscription rate up to \$10 May 1

The subscription price of Calvinist Contact will be increased to \$10 for one year and \$19 for two years, effective May 1, 1978. The new price is required to cover the substantial increase in the cost of mailing which went into effect April 1.

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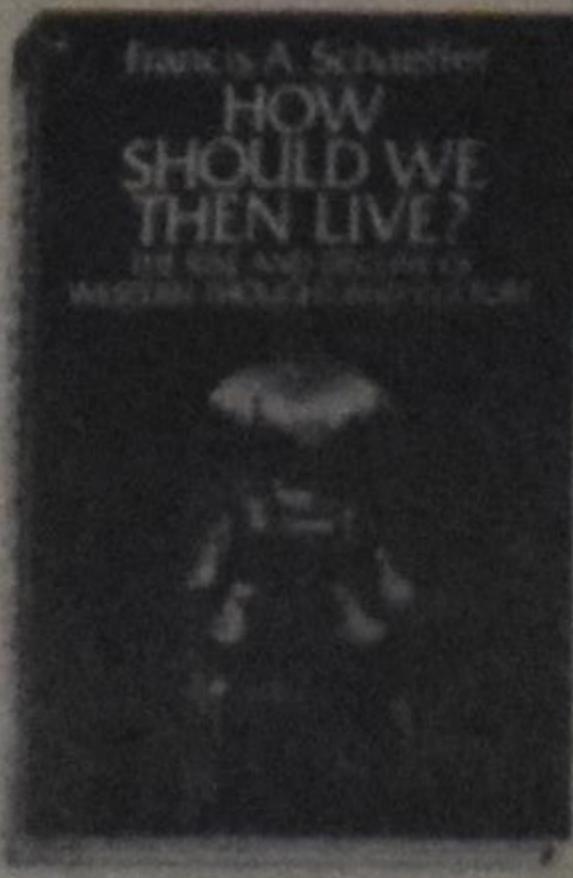
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CHURCH PAGE

PASTORAL PONDERING

Introduction to sermons on The Belgic Confession

The Belgic Confession of 1561 was written by a preacher named Guido de Bres who was born in the south of Belgium while it was still part of the Netherlands. Converted to the Reformation faith, he studied in England before the years of Bloody Mary, and in Geneva under John Calvin. For the rest of his life he worked in his own country, where persecution was severe, in secret, in disguises, and under false names.

During these last years, he wrote a Confession of Faith so that his churches would have a creed stating what they believed. This Confession was passed out secretly until November of 1561 when persecution in the town of Doornik became so severe that de Bres decided to write a letter to King Philip II, telling the king and his helpers what the Reformed churches really believed. Since no one could present this letter and a copy of the confession without being arrested and killed, a sealed package was thrown over the wall of the Doornik castle at night. King Philip was at home in Spain, but his royal commissioners who headed the persecution were in the castle.

In his unsigned letter, which spoke for a hundred thousand Protestants in the Lowlands, de Bres pleaded that they were peaceful, obedient people who only begged the right to be heard. But, he said, they would "offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire" rather than forsake God's truth as set forth in the confession included in the package.

Two months later de Bres, discovered to be the writer of the confession, was burned in effigy (that is, an image was made of him and burned as an expression of ridicule).

Five years later, on the day before Pentecost, de Bres himself was hanged for the faith he had eloquently set forth in his confession. We know that writing today as *The Belgic Confession*.

A Sarnia bulletin

The next season and your family

At the last consistory meeting we had a rather lengthy discussion about the educational program of the church starting up again in a few weeks. The consistory has felt for some time that adult education is of extreme importance for our church life. For that reason there will be cottage groups again this year, there will be a course for young adults and two courses for adults.

As these various programs were discussed including cadets, calvinettes, catechism, young people, and ladies aids, the observation was made that care must be taken that the family would not be undermined by all these different programs. We can go to so many meetings, but if we do that at the neglect of our family life, we destroy more than we build. And so the consistory wants to make clear that it does not expect the adults of the congregation to be involved in all the different adult groups.

But the consistory does urge every adult to be involved in some program, society or Bible Study group for their own spiritual growth as well as for fellowship. Choose to either attend the cottage groups or a Bible Study group, or one of the various societies of the church.

Your family is of primary importance, but in order to be a good Christian father and mother you need also to study God's Word and have fellowship with other believers.

A Sarnia bulletin

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PRESS PARADE

"No excuse Sunday"

PORTLAND, OREGON—Members of Northend Prince of Peace Lutheran Church have received in the mail a list "of the many things that will be done for them" at church on "no-excuse-for-staying-home Sunday." Cots will be placed for those who say Sunday is their only day to sleep in. Murine will be supplied for those who have tired eyes from watching late Saturday night TV shows ... blankets for those who think the church is too cold ... and finally, Christmas poinsettias and Easter lilies for those who have never seen the church without them.

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Concerning Catechism attendance

This past Tuesday I noticed a sharp decrease in attendance, particularly in the Catechism class for those 18 yrs. and up who have not yet done Confession of Faith. In the course of the last four weeks, 30 persons have shown their face at one time or other. Yet only 12 actually showed Tuesday night.

I would very much appreciate a phone call from the absentees in this class as well as from any students that can't make it for a class. That way we can keep in touch.

Sex Education

Did you read in the Canadian weekly the articles on sex education in the public school? How grateful we should be for our Christian schools. The author favours that the education tax dollar should follow the child and gives good reasons why that should be done. She concludes: "Yet for years, despite angry confrontations and increasing divisiveness, we have muddled along pretending that our monolithic education machine can satisfy the requirements of all. Let's end the pretense. Let's take the wraps off and open up the question for honest debate."

This magazine covers all of Canada and is inserted with the newspapers. Articles such as these should awaken a real interest in Christian education and make us think anew of the value of Christian education and why it is so important for this and many other reasons that we joyfully and obediently support the cause of Christian education.

Sunday Sports:

During the last meeting of the elders the matter of organized sports on Sunday was brought to our attention. It was agreed by all the elders that as Christians we ought to take a stand against organized sports on Sundays. We are grateful for the various opportunities that are offered our people to be engaged in sports activities but firmly reject participation in organized sports on the Lord's Day. Consistory hereby has no intention of making all kinds of rules and regulations as to what is or is not allowed on Sunday. But it wishes to make clear to the congregation that participation in organized sports on Sundays is not in keeping with the proper observance of the Lord's Day.

What our youth elder does

The following job description was adopted for the youth elder: He shall exercise general supervision over the young people of the church. He shall assist in setting up a study program for the young people's group(s) in the church. He shall become acquainted with the young people of the church and shall provide guidance and counseling as needed. He shall deal with any young people referred to him by the consistory. His district shall consist of those young people who do not live at home. He shall report to the consistory on his activities on a regular basis. In co-operation with other elders, he shall organize annual visits with each of the young people, to discuss their faith life, their relationship to the church, their view of life, and other such matters.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340
Drumheller-CJDV(Sat) 8:30 p.m. 910
Edmonton-CHQT. 8:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB. 8:30 a.m. 1280
Peace River-CKYL. 7:00 p.m. 610
Taber-CKTA. 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30 1240
Burns Lake-CFLD. 9:15 a.m. 1400
Duncan-CKAY. 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJG. 10:05 p.m. 800
Osoyoos-CKOO. 8:30 a.m. 1240
Penticton-CKOK. 8:30 a.m. 800
Smithers-CFBV. 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB. 9:00 a.m. 1470
Vernon-CJIB. 10:00 a.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. 9:30 a.m. 1220
Steinbach-CHSM. 9:30 a.m. 1250
Winnipeg-CKJS. 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM. 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 600
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO

Brantford-CKPC. 10:00 p.m. 1380
Cornwall-CJSS. 8:00 a.m. 1220
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CKOC. 7:00 a.m. 1150
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CKLC. 8:30 a.m. 1380
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. 1:30 p.m. 560
Pembroke-CHOV(Sat) 7:00 pm. 1350
Sarnia-CHOK. 8:30 a.m. 1070
St. Thomas-CHLO. 4:30 p.m. 1570
Stratford-CJCS. 1:00 p.m. 1240
Thunder Bay-CFPF. 9:30 a.m. 1230
Toronto CHIN-FM. 8:00 a.m. 101
Toronto-CKFH. 9:30 a.m. 1430
Wingham-CKNX. 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. 5:00 p.m. 1490
Middleton-CKAD. 5:00 p.m. 1350
N.W. Glasgow-CKEC. 7:30 a.m. 1320
Sydney-CJCB. 10:15 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

QUEBEC

Montreal-CFCF. 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN. 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMÉES

ONTARIO

CFML-Cornwall. 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. 8:00 a.m. 1090
CKLM-Montreal. 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

THE BACK TO GOD HOUR



P.O. Box 5092, Ottawa, Ont. K2C 3H3

Canadian Christian Education Foundation is a fund-raiser for NUCS

by Sidney Harkema

Mr. Harkema is president of the board of directors of the Canadian Christian Education Foundation.

Thank you for inviting us to respond to an article by Rev. H. Van Andel which appeared in the March 17th, 1978 issue of *Calvinist Contact*, entitled "Co-operation is a Christian Demand". This reply is written on behalf of and with the unanimous endorsement of the Canadian Christian Education Foundation Inc., board of directors.

The above mentioned article is really a critical assessment of the function and performance of the C.C.E.F. Our response is not a defense; rather, it is a simple explanation of the origin, purposes and operation of the Foundation. After the readers have reviewed the facts we are certain they can judge for themselves whether this Foundation is a Christian organization worthy of their support.

First, however, we want to recognize some of the comments made in the article "Co-operation is a Christian Demand", with which we wholeheartedly agree. The author states in essence that "different approaches" in the production of curriculum material were "a blessing". We agree. He goes on to say "To a certain extent a kind of competition can even be wholesome." We agree.

However, we disagree with many of the comments made in the article because they either begin with a false assumption, are a distortion of the facts, or are opinions which are declared to be facts. Obviously then the reader is led to false conclusions. As president of the Canadian Christian Education Foundation I am in daily intimate association with its operations. These, then, are the facts as I see and know them.

Should anyone doubt what I state here, I will gladly verify the facts in personal correspondence. However, it should be known that I will not conduct a running dialogue in this newspaper nor in any other publication.

To fully understand the Foundation it is necessary to briefly review the history of the National Union of Christian Schools. The NUCS was organized in 1920. After about 25 years, the NUCS Board of directors felt the need for a separate fund raising organization to assist it with some of its endeavours. At the instigation of the NUCS board of directors, the Christian School Educational Foundation (CSEF) came into being in 1949 with, as its primary purpose, raising funds for and

subsidizing the textbook and scholarship program of the NUCS. From 1949 until 1975 all supporters of the NUCS member schools in both the United States and Canada contributed to the CSEF to help underwrite the cost of producing Christian curriculum materials by the NUCS for its member schools.

In the early 1970's Canadian tax officials began to question

Those who serve on the boards of both foundations are persons who agree to these criteria:

- Commitment to Christian education and curriculum development based on the Word of God as interpreted in Reformed standards and consistent with the Reformed world and life view.
- Ability to contribute financially to this effort.

2. To financially support the educational program of the National Union of Christian Schools of Canada.

3. The encouragement of study and research in all phases of such Christian education and in furtherance thereof, the granting of scholarships to or the employment of students who shall engage in such study and research.

4. The preparation and pub-

Both the Christian School Education Foundation (CSEF) and the Canadian Christian Education Foundation Inc. (CCEF) report regularly to the NUCS board of directors. In addition, both Foundations have sought and received official approval of the Synod of the Christian Reformed Church as a recommended educational cause worthy of the support by the CRC churches in the U.S. and Canada. All of the activities of the Foundation are therefore a matter of record, both at the NUCS and the CRC. We assume this adequately explains our accountability.

Despite this Foundation's declared purposes there are still some who say that the Canadian Christian Education Foundation Inc. should support the curriculum efforts of organizations other than the NUCS, such as the Curriculum Development Centre (CDC) in Toronto.

This not only would be beyond the present funding ability of the Foundation, it would also violate its stated purpose as well as intent. More importantly, it would involve this board in an area of having to judge and evaluate the educational as well as philosophical considerations connected with the publishing of Christian Education curriculum materials. This is an area which this board very definitely, and in our judgement wisely has left and is leaving to the NUCS board of directors and curriculum department.

Co-operation between the NUCS and the CDC is neither for this board to instigate or to require. We do agree that "co-operation is a Christian demand", but co-operation is a two way street on which all Christians must walk in love.

May God fill us all with His Spirit so that we walk as we talk.



One in Christian education —third response

tax deductions of donations to charitable causes which were based in the U.S., including donations to the CSEF. Some Canadian donors brought this problem to the attention of the CSEF board of trustees. The board appointed a committee to study the problem and to submit recommendations for solving it. This committee, after thorough study, recommended that a new foundation patterned after the CSEF be created and incorporated in Canada. By unanimous vote the CSEF board approved the recommendations, and thus the Canadian Christian Education Foundation Inc. was formed with a charter and objectives almost identical to the Christian School Educational Foundation (CSEF).

Provisions were made for 'overlapping' board memberships and close tie-in with the NUCS, all with full approval of the NUCS board of directors. On February 20th, 1975, its charter as a non-profit corporation was approved and a tax number was granted later that year.

So, simply and in summary, the NUCS now has two foundations supporting it, one in Canada and one in the U.S. Their purposes and operations are quite identical. They both exist to help finance the curriculum work of the National Union of Christian Schools. The tradition of the CSEF which was transmitted to the CCEF is significant.

Trustees believed that the cost of maintaining a curriculum program should not be a direct financial burden on the NUCS member schools but should instead be raised through means outside of school budgets and dues. The goal of the CCEF is to continue in that tradition, and the original directors are men who have brought in their loyalty to the cause of Christian Education and the NUCS as well as their fund-raising expertise and service to that end.

• Ability to contribute time and to marshall gifts from other financially able persons.

At the present time, the CCEF has 19 Canadian directors; it is the intention of the board to expand that membership to at least 25 persons with a good distribution vocational, and geographically throughout Canada. We, too, regret that as yet we do not have any directors from British Columbia. By the end of this year we hope to have directors from all sectors of Canada.

Since NUCS districts are equitably represented at the NUCS board and since that board is responsible for the final approval of the curriculum projects for which funding is sought by the NUCS curriculum department, the need for 'local' representation is also met that way. As indicated earlier, close liaison between the NUCS, the CCEF and CSEF is assured by means of a small overlap of board and staff memberships.

In addition the NUCS executive director and business manager are kept constantly informed about the activities of both foundations; they attend some, if not all, of their Board and Executive Committee meetings and receive all reports.

Its purpose

The purpose of the Canadian Christian Education Foundation Inc. fully and clearly stated in Article III of the Application for Incorporation as a non-profit corporation in Canada, designated as the Object of the Corporation, dated March, 1975. For a precise understanding of these purposes, we quote the article verbatim:

1. To further the interests of Christian education based upon the Word of God as interpreted in the Reformed Standards and consistent with the Reformed world and life view.

lication of textbooks and other teachers' aids and facilities for use in such Christian education and consistent therewith and making the same available to all who may wish to use them, upon such terms and conditions as the circumstances of the Foundation may permit and as are consistent with its purposes.

5. The sponsorship of other educational activities such as educational clinics, refresher courses, general scholarships, publication of books and paper and similar activities within the general purposes of the Foundation.

6. The adoption, support and operation of plans and programs designed to increase and broaden the interest and support of the general public in such Christian education and in stimulating and encouraging the use thereof.

7. To give and extend such help and support, financial or otherwise, to the National Union of Christian Schools in Canada as they may, from time to time, deem proper.



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RES news exchange

Free University boycotts Grand Rapids conference

GRAND RAPIDS (RES)—The Free University of Amsterdam has decided not to participate in the International Conference for Christian Higher Education to be held in Grand Rapids, in August under the sponsorship of Calvin College. The action was taken to express the university's solidarity with the non-white community in South Africa and to isolate the Afrikaners.

The University of Potchefstroom is one of the major participants in the conference and was the organizer of the first such conference held three years ago. The Free University also did not attend the first conference; it insisted on putting Dr. Beyers Naude on its delegation, so that its invitation to South Africa was withdrawn. Dr. Naude was the director of the now-banned Christian Institute of South Africa.

The Free University had originally planned to attend the Grand Rapids conference, but the University Council decided to reconsider this decision after the Vorster crackdown several months ago. One of the student organizations at the Free conducted a strong campaign against the university's participation in the conference. Since the "democratization" of the University Council in recent years, students have a powerful voice in determining policy at the Free University.

Dr. A.J. Diekema, president of Calvin College, and Dr. Nicholas Wolterstorff, of the philosophy department, were invited to the Netherlands to present the case for the conference. The topic of the Grand Rapids conference concerns the social responsibility of the Christian university in the light of norms for global justice. The two American representatives thus argued that the conference posed an ideal opportunity to discuss the norms for race relations with representatives from Potchefstroom.

"By isolating Potchefstroom you are also isolating yourself," they told the University Council. A memo from the University's committee for international cooperation also pointed out that the conference provides a chance for the Free University to make contact with many small institutions from Third World countries. However, Ms. Oshadi Pakhati, a member of the banned Christian Institute, who had been invited to the Free University to participate in the campaign of the activist student association, was also invited to address the Council. She argued that only complete isolation would force the Vorster government to bring about the needed change. "Those who wish to identify with the oppressed cannot shake hands with the oppressor," she argued. And the Council agreed.

Commenting on the decision in *Gereformeerde Weekblad*, Dr. H. Ridderbos writes: "I am afraid that within the University Council the question of confessionalism played a negative role. This will hardly help produce the desired effect, at least not on the Grand Rapids conference. For undoubtedly the latter will ask, why a university that can be so tolerant about the participation of those with divergent views in its own governing bodies is so tremendously podium with Christians from another country whose politics it — rightly — repudiates."

by Rev. Ralph Heynen

PASTORAL COUNSELLING

In a nation like ours there is a tendency to be very critical of our leaders. The Prime Minister is presented as a man who really shouldn't make mistakes. He's not allowed to be truly human. In many of the decisions he makes he will be condemned if he moves in one direction, but he will also be condemned if he moves in the opposite direction. He really is in between the devil and the deep blue sea.

For this reason it is very, very hard for a man like this to make any kind of rational decision. No matter what he does he's going to be criticized. This a tendency which I think is very common in today's world because we do not generally recognize leaders. History in the last decade or two has made us wonder; are these men really as objective as their distinguishing robes present them? The building in which they meet proclaims justice and law as the foundation of the country and yet you wonder. You respect these men as the ones who defend the law and the Constitution.

Often you find, too, when these men meet in their sessions there are differences of opinion, minority reports and it's always a question, are they right when they make a decision? They, too, if they move in one direction will be criticized, but if they move in the opposite direction they'll be criticized, too. We tend to do the same thing for our members of parliament - the mayor in the city, the premier in the province, the people that run the welfare program or even the people that are engaged in road construction. We're impatient with the humanity of these people, forgetting that they are also human. We can't understand their mistakes while we make plenty of mistakes ourselves.

Underlying the whole matter is a lack of trust in

Can we trust our leaders?

certain men in the church that people quoted. They said, "Now, so and so said it — that must be true." People have profound respect for some people. Now, that had its dangers because those men and women were also sometimes wrong, but they were recognized as leaders, as people who could determine what was right and what was wrong.

We've lost this sort of thing. You don't find people quoting pastor so and so said this and that's what makes it true. You know in the days way back people would quote from Kuyper, Bavinck, and from Hodge and other men and the result of it was that these people were presented as the epitome of truth.

When you look at these men today we're more critical of Kuyper, Bavinck, and Hodge, whoever you want to choose. They were not infallible either. We may still quote Calvin, but today we always do this with the thought in mind that this is what they said but it may not be completely true. You can't always trust these men completely so that you take them as the gospel truth. Of course, we hide back of the fact that we say that ultimately the truth is found in the Bible.

Then again, it comes down to the interpretation of the Scriptures. How are you going to interpret the Bible in such a way that people can say, "Now that is the truth of God?" for one pastor will preach on a text and another pastor will preach on the same text and you don't have the same kind of message. In fact, sometimes they contradict very definitely.

There are still people who speak with considerable authority. When a doctor says you have cancer or pneumonia or, after he has tested you he determines that you need to have your gall bladder out, most of us don't question this too much. We may say, "I'd like to consult another doctor," and usually a doctor has little objection to this. But we rather accept the word of a doctor. We do the same thing with a lawyer when he presents a fact and he says, "This is what the law says." Those of us who are laymen in this area accept what they say. But when you find lawyers contradicting each other, you begin to wonder what is the truth, where do you find the truth, somewhere between the two extremes?

The thing that bothers me a great deal is that we reach the point that we really don't trust any one. When you take this approach to life, there is an inherent danger in it because we're taking away one of the props that most of us need in life. We cannot live as individuals completely by ourselves. We cannot live as a person on an island because we need the advice, help, and support of others. Then, if you don't trust these people, how can you expect help from them, how can you learn to live with them? I think in society at large we ought to be able to trust each other.

We may not completely agree with what our prime minister is doing, we don't always have to either. We've got to learn to follow to a certain extent, not hero worship but accepting leadership.

The Bible tells us that we ought to pray for our leaders, for those in authority over us. I think this is good. That means that we think of them, recognize them as people, as human beings who need Divine help. Pastors need your prayers, they need your support, and hopefully you trust your pastor. When we learn to know them as human beings, men of passion like the rest of us, but also men of God who know that one day they also must give account of their stewardship, it's this feeling that keeps us humble but also trusting, trusting God and also trusting God's men.

THOUGHT FOR THE WEEK

The Christian can move on through this world with confidence and serenity for he sees that the accomplishments of this life are but stepping stones to Eternity. Like the mountain climber, he patiently chooses his course and carefully takes each step while he steadfastly keeps his eye on the mountain top and then each step leads on towards the heights.

leaders. We have little confidence in those who are placed in authority over us. I believe this is the spirit which begins already in the school and possibly it begins in the home where there is a lack of respect for the authority of father or mother. A good number of students at school are not willing to accept the words of their teachers as the truth. They question the accuracy of their statements.

In a school of higher learning there is nothing so serious about this. I imagine it's a good way to learn to ask questions and to challenge the statements that are made. But so often you find that these bright-eyed youngsters are not willing to accept any authority. They feel they have to study independently, to check up on the views of the teacher or the writer of the book and in this way you find a great deal of contradictions that develop. The student learns to question. He doesn't necessarily learn facts or principles — he learns to question.

It's a matter of not recognizing leadership. We have the same thing in our churches. I can remember in many years gone by that there were

Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-631-260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struksma, 536 Carlisle Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Barrie: Velma Vander Horst, 40 Anne St. N., Barrie, Ont. L4N 2B6 (705) 726-1259. 19 year old girl is looking for work dealing with children or the elderly. Has references. Previous experience: waitress, domestic help, gardening and S.W.I.M.er. Willing to do any type of work.

Beamsville: Ed Renkema, R.R. #3 Beamsville, Ont. Telephone 563-8961. Would like summer job on dairy farm.

Brantford: Annette DeBoer, R.R. #7, Brantford, Ont. N3T 5L9. Phone: 519-752-8719. First year Dordt College student, experience in a Dutch Store and farm work. Willing to learn.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370. High school student is looking for a summer job.

Caisitor Centre: Evelyn Struyk, R.R. #3, Caisitor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Fordwich: Raymond Borg, R.R. #1, Fordwich, Ont. N0G 1V0. Phone (519) 335-3669. A 17 year old student willing to work at anything.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanraamsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Guelph: Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 824-8529. Turning 16 in Sept. 160 lbs., 5'8" tall. Hard worker, willing to do anything anywhere in Ontario. Two years experience in Fish & Chip business.

Guelph: Alisa Bakker, 208 Waverley Dr., Guelph, Ont. Phone: 822-4782. 1st year Calvin College; Age: 21; Available May 23-Aug. 31; Experience: 3 yrs. office work; short-order cook, house & gardening. Areas preferred: London, Stratford, Guelph and Toronto.

Guelph: Peter and Eric Buss, 72 University Ave. W., Guelph, Ont. N1G 1N7. Call collect 519-824-9528. Peter will be 15 in August, has 2 summers experience on dairy farm. Eric is 13. Both would like to work on farms, not necessarily on same one. Money is not main object.

Guelph: Student 22 years old looking for summer work in the construction field. Have 3 years and several summers experience in residential construction. I am presently enrolled in a construction course in the area college. Have my own transportation. 43 Dufferin St., Guelph, Ont. N1H 4A2. Phone 519-824-2092.

Hamilton: Call Hamilton (416) 387-2701. Wanted summer jobs, preferably on the farm for girl, 15; boy, 14 for the experience, board and some pocket money.

Hamilton: Marian Vanden Burg, 87 West 5th St., Hamilton, Ont. L9C 3N5. Phone: 383-4932. I am 17 years old looking for summer employment in the Hamilton area. Willing to work at anything. Experienced babysitter.

Hamilton: Harold Wiersma, 89 Malton Dr., Hamilton, Ont. 383-8684. Looking for a job on a farm or construction site.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

Islington: Agnes Vandergang, 4649 Dundas St. W., Islington, Ont. M9A 1A4. Phone 233-7452. Available early May-late August, Age: 20, 2nd year Chr. College student. Previous summerwork: Nursing Home, Pine Rest Chr. Hospital, Playschool, Interest: Handicapped Children. Preferred location: Toronto.

Listowel: Diane Hiemstra, R.R. #4, Listowel, Ont. N4W 3G9, phone (519) 595-4889. 18 year old looking for work in London, Ont. area, willing to work at anything.

Mount Hope: Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

Ontario: Responsible, very dependable 20 year-old students seeking summer employment of any kind, throughout Ontario. Dairy farm background, as well as floral design, greenhouse and housework experience. Write: Bernice VandenBerg, 206 Eldersveld, Calvin College, Grand Rapids, Mich. 49506. Phone: 616-942-9150, ext. 2345.

Peterborough: Martin Vellekoop, R.R. #5, Peterborough, Ont. K9J 6X6. Phone 939-6796. Male student 17 has had some experience to do anything. Would require room and board in Christian home.

Pine Grove: Corinne Smit, 16 Waymar Heights, Pine Grove, Ont. L0J 1J0. Tel: 416-851-1035. I am a student taking a two year Graphic Art and Advertising course at Humber College. I would like a summer job related to this field.

Sarnia-Mississauga: I am a graduating grade thirteen student looking for employment before entering university. My ambition is to become an elementary school teacher. I would like employment, preferably with children, in either the Sarnia, or Mississauga region. I sincerely hope that you can aid me in my search. Marg Byama, 230 Capel St., Apt. 104, Sarnia, Ont. N7P 7P9.

Smithville: Jack Rintjema, 119 Morgan St., Smithville, Ont. L0R 2A0. Tel: 416-957-3446. 2nd year electronics student seeking work experience in electronics.

Strathroy: Darlene Zwart, 493 Dewan St., Strathroy, Ont. N7G 3C6. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until September. Phone: 519-245-0454.

Teeswater: Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Utopia: Jane Borger, R.R. #2 Utopia, Ont. L0M 1T0. Phone (705) 424-9414. 17 year old girl — any type of work.

Wellandport: Alice Spek, General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

Whitby: Jane Hendriks, 86 Garrison Rd., Whitby, Ont. L1N 3K5. I am 16 and am willing to do Day camp, babysitting, store work and waitressing.

Willowdale: Harold Regeing, 151 Wedgewood Dr., Willowdale, Ont. M2M 2H8. Preferably having work in the Willowdale district and will do gardening, store help etc.

Winona: Shirley Knegt, 239 McNeilly Rd., Winona, Ont. Phone 643-1051. 15 year old girl experienced in babysitting and willing to do any other type of work.

Winona: Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Graphic Designer. Employment sought: Commercial art, Graphic design, Printing House.

Edmonton: Jack Miedema, 21 Collier Cres., Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day, please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

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job MARKET

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. (416) 648-1547 looking for a male student over 16 years of age for work on a dairy farm, for June through August. Milking experience preferred.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

Stewardship and Life Insurance

Facts 76 is an interesting booklet published by the Canadian life insurance companies. It is filled with charts, graphs, and statistical information, all presented so that the average person can read and understand it.

As we plan to spend a few articles on life insurance, I would like to begin with an overview and some of those statistics.

Canadians are heavy buyers of life insurance. At the end of 1975, Canadians owned 220 billion dollars worth of insurance, 220 billion dollars of protection and "security".

"This is almost five times the amount owned in 1960. Since 1960, life insurance ownership has grown much more quickly than income after taxes. Taking a longer perspective, since the mid-1940's, life insurance ownership has increased 22 times. In comparison, Canadian's income after taxes has increased only 13 times."

Canadians seemingly become more dependent upon insurance for security. What is the reason for this increased insurance? Do Canadians need more protection against increased risks, uncertainties, and insecurity? No, to the contrary. We can take note of a general drift in society to greater security. The Canada Pension Plan (CPP) provides a certain disability pension in case of sickness or accident, a death benefit (about \$1,040) in case of death, a pension to children and widow of a CPP contributor. Workmen's Compensation is paid out for injuries suffered on the job. Unemployment Insurance covers work insecurity. Health plans insure against disastrous sickness and accident costs. Pensions and retirement benefits have improved. Tax concessions help. So, as Canadians move towards greater financial security, through government and compulsory programs, they at the same time voluntarily increase their own defenses against financial crises.

"The average amount (of life insurance) owned per household at the end of 1975 was approximately \$32,100. The 1960 figure was less than a third that amount." (p. 5)

"On a per person basis, ownership of life insurance by Canadians ranks second, after that of the people of the United States. Canadians own an average of \$9,500. Americans \$70,000." (p. 30)

I find this an interesting phenomenon. It might be a topic for some discussion by the deacons in our churches. Also among Christians, (perhaps especially among them?) trust and security is found in insurance contracts. In such situations, what is the task of the deaconate?

Security and peace of mind are important. Safeguarding family members from crippling financial blows is important. But God has said that we are to trust in Him for our well-being, care, security. How do we, as Reformed Christians, best interpret His mandate into our current cultural situation? How can we foster trust in each other and depend upon each other so that we experience more community and fellowship with the saints? We would be pleased to receive your thoughts, in writing, possibly for use in a future article or two.

Write Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8. By the way, the booklet mentioned, Facts 76, is available free of charge from us.

Next week: More about \$220,000,000,000 of life insurance.

Er is maar een ware godsdienst

Er is door de Heer Jezus eens een woord gesproken waar we niet om heen kunnen. Al moeten we helaas zeggen dat het hier en daar in de wereld niet goed overgekomen is; zelfs niet bij velen die zich tot de christelijke kerk rekenen, wier artikelen, boeken, en referaten we ambtshalve wel moeten lezen, doch ons Paulus' woord in herinnering brengen: de natuurlijke mens aanvaardt niet wat van de Geest Gods komt.

Dat is een krasse uitspraak. Paulus zegt dat de natuurlijke mens in feite niet aanvaardt. En wel omdat de dingen des Geestes voor hem dwaashed zijn. Het is immers zo dat het woord des kruises voor degene die op weg zijn naar het verderf, dwaashed is maar voor ons die ter redding gaan, kracht Gods. De Heer Jezus heeft eens gezegd: Ik ben de Weg, en de waarheid en het Leven. Niemand komt tot de Vader dan door Mij.

Wie een beetje thuis is in de theologie weet dat er tal van hogigeren in de theologie zijn die er anders over denken. Zij geloven niet in de absoluutheid van het Christendom. En toch, ieder kind van God dat de Bijbel leest moet de gevolg trekking maken: er is maar één ware godsdienst. En dat is het Christendom.

De meesten onzer hebben het zo ook geleerd op de catechisatie. Als ons gevraagd werd: Waarom wordt de Zoon van God Jezus, dat is Zaligmaker, genoemd? dan gaven we als antwoord: Omdat Hij ons zallig maakt en van al onze zonden verlost; daarbenevens, dat bij niemand anders enige zalligheid te zoeken of te vinden is. Dan komt vanzelf dat geweldige woord van Petrus in onze gedachten dat hij uitsprak voor het sanhedrin: "En de zalligheid is in niemand anders. Want er is ook geen andere naam onder de hemel, die de mensen gegeven is, waardoor wij moeten zelig worden. De Naam van Jezus Christus, de Nazoreér, die gij gekruisigd hebt, maar die God heeft opgewekt uit de doden!"

Als de Heer Jezus zijn woord in deze wereld laat vallen: Ik ben de weg, dan moeten de mensen die weg gaan. En als Hij zegt: Ik ben de waarheid, dan moeten zij die waarheid geloven. En als Hij zegt: Ik ben het leven, dan moeten zij dat leven leven! Ze moeten Hem zien en aanvaarden als de enige weg tot de Vader. Hij heeft het toch zo nadrukkelijk gezegd: Niemand komt tot de Vader dan door Mij!

Als we dit in het geloof aanvaarden dan brengt het een grote verantwoordelijkheid voor ons mee. Want te geloven in de Heer Jezus als de enige, volkomen Zaligmaker, dat wil zeggen dat deze belijdenis al mijn eigen werk ter zalligheid, en alle vertrouwen in eigen deugd, of wil, of bedoelen, of vroomheid, ja zelfs alle vertrouwen in eigen geloof en ervaring, afsnijdt. Er blijft niets en niemand anders over dan Jezus alleen. Maar het brengt ook een grote verantwoordelijkheid voor ons mee ten opzichte van anderen. Want als we dit nu door het geloof met grote zekerheid weten dat het Christendom de enige ware godsdienst is, als we met ons gehele hart belijden dat onze zalligheid bij niemand anders te zoeken of te vinden is dan bij de Heer Jezus Christus, dan zullen we ook bewogen zijn met die grote massa mensen, die de boodschap van het evangelie nog niet hebben gehoord, en met hen die het wel hebben gehoord, maar het nog niet hebben aanvaard. Dan zullen we getuigen willen zijn van dat grote heil dat Jezus Christus in de wereld gebracht heeft. En grote evangelisatie en zendingsijver zal onder ons worden gevonden. Groot meelevens met Home Missions en World Missions. En bereidwilligheid om het reisgeld van het Evangelie te betalen.

We kunnen er niet om heen. De Heiland heeft het zelf gezegd: Niemand komt tot de Vader dan door Mij. We moeten blij zijn met zoveel genade dat wij het mogen geloven, en vol van Gods Geest zijn om anderen toe te roepen: kom ga met ons en doe als wij. Geloof ook in de Heer Jezus, Hij is de enige, volkomen Zaligmaker. Hij heeft het zelf gezegd.

J. Van Harmelen

Een nieuw multicultureel programma

door John Best, Canadian Scene's Parliamentary Correspondent.

De Regering heeft onlangs een nieuw en uitgebreider programma aangekondigd voor hulp aan multiculturele activiteiten in Canada.

De Oppositie partijen in het Parlement zagen het echter als een handige manier om de immigranten op hun Liberale hand te krijgen met het oog op de aanstaande federale verkiezingen.

Norman Cafik, de minister die belast is met multiculturele zaken, onthulde het nieuwe programma. Hij vertelde het Parlement dat de Regering over de komende vijf jaar \$50 miljoen beschikbaar wil stellen voor hulp aan multiculturele activiteiten om daarmee alle bestaande etnische gemeenschappen te kunnen helpen hun culturele tradities te handhaven en verder te ontwikkelen. De nadruk wordt gelegd op "eenheid door beter begrip", aldus de heer Cafik.

"Nationale etno-culturele organisaties kunnen nu geholpen worden met hun financiële problemen", aldus de minister. "Er wordt ook speciale aandacht besteed aan culturele groepen die zich

bezighouden met de integratie van nieuwe immigranten. Verder is er ook meer hulp beschikbaar voor culturele groepen die cursussen organiseren op het gebied van de beeldende kunst, letterkundige uitgaven en Canadese etnische studies".

Met inbegrip van de culturele activiteiten van het National Film Board en de Public Archives is er voor het komende jaar \$10.2 miljoen beschikbaar, vergeleken met het budget voor 1977 van \$8.4 miljoen. Dit toont duidelijk aan, zo zei de heer Cafik, dat de Regering het ernstig meent met de door haar ondernomen multiculturele programma's. De mate van hulp hangt voor een deel af van wat de organisaties ook zelf hebben kunnen doen en van plan zijn te doen.

Gus Mitges, de Conservatieve MP uit Grey-Simcoe in Ontario wees er op dat \$50 miljoen over vijf jaar dus neerkomt op \$10 miljoen per jaar en dat de Regering vier jaar geleden al had beloofd om per jaar \$10 voor dit doel uit te geven. Het heeft vier jaar en een verkiezing geduurd voordat men eindelijk zo ver gekomen is. Bovendien betekent het per jaar slechts een verhoging van \$2 miljoen over

de bestaande budgetten.

De heer Mitges voerde aan dat de regering iedere keer opnieuw de etnische groeperingen over het hele land op de hand tracht te krijgen, vooral in de verkiezingsjaren.

Canada's etnische groepen doorzien echter de bedoelingen van de regering en zij laten zich niet weer foppen, zo meent de heer Mitges.

Lorne Nystrom van de New Democratic Party die het kiesdistrict Yorkton-Melville in Saskatchewan vertegenwoordigt, zei dat het interessant was dat de Regering het nieuwe programma precies op dit tijdstip aankondigde. "Het lijkt mij dat het patroon van de aankondigingen betreffende het multiculturalisme in Canada een hoop te maken heeft met de verkiezingen". Hij wees er op dat toen de verkiezingen in 1974 voorbij waren — waarbij de Regering weer een meerderheid in het Parlement had verkregen — de minister belast met multiculturele zaken Toronto's Stanley Haidasz "de deur uitgezet werd". De daaropvolgende drie jaar bemoeide de Regering zich niet met het multiculturalisme en nu, vlak voor een verkiezing, is er plotseling weer een nieuwe minister benoemd.

PERSOVERZIEN

door Carl D. Tuyl

• De Quebec Minister van Financiën bracht zijn begroting in de Kamer. Er waren belastingverminderingen voor lagere inkomen terwijl de meer financieel draagkrachtigen hoger werden belast. Gedurende hun verkiezingscongres hebben de Quebec Liberalen Claude Ryan als hun nieuwe leider gekozen. De heer Ryan staat een gematigde Quebec-politiek voor: hij wenst de provincie te zien als een "bijzondere eenheid" binnen de Canadese federatie.

• Canada is niet het enige land dat twee-talen moeilijkheden heeft. In de hoofdstad van de Sovjet republiek Georgia demonstreerden duizenden jongeren tegen het feit dat hun taal in Rusland niet langer officieel erkend zou worden. Hun protest werd bekroond met succes. De autoriteiten in Moskou gaven nogal snel toe, en de taal van Georgia werd in ere hersteld.

• In Ottawa verraste Diefenbaker iedereen toen hij in het Parlement nogal vurig sprak over de wenselijkheid van het herinvoeren van de doodstraf. Diefenbaker was daar jaren lang een even vurig tegenstander van.

• De Amerikaanse Senaat heeft het kanaalverdrag met Panama goedgekeurd. Op 't nippertje trouwens. Zeven en zestig stemmen waren nodig, er waren 68 Senatoren die voor stemden.

• Italië stond wel in de belangstelling van de pers. Men verwacht dat abortus er op

aanvraag verkrijgbaar wordt ondanks verzet van het Vaticaan. Een trein ontspoede in Noord-Italië en 45 mensen verloren het leven. De Rode Brigade deelde mede dat Moro "zelfmoord" had gepleegd, maar het was een.... Er was een aardbeving in Sicilië. In het gebied dat door aardbevingen werd geteisterd in mei 1976 zijn nu twee bejaardenhuizen en 181 woningen gebouwd met de 4.1 miljoen dollar hulp uit Canada.

• Er kwamen aanvankelijk optimistische klanken uit Rhodesia. Men verwachtte dat het Front van Patriotten aan onderhandelingen zou deelnemen. Later in de week maakte het gematigde optimisme plaats voor meer pessimistische geluiden dienaangaande. Wel wordt er gespeculeerd dat Amerika op het punt staat om diplomatische betrekkingen met Rhodesia te hervatten.

• Bewoners van Zuid-Libanon die hun woningen ontvlogen waren beginnen nu terug te keren naar de zwaar beschadigde dorpen.

• Het T.V. programma "Holocaust" waarin de Joden-vervolging in Duitsland en de door Duitsland bezette gebieden werd getoond is door Duitse immigranten in Canada heftig veroordeeld.

• Sommigen van U zouden zich bezorgd kunnen maken dat President Carter zijn inkomsten-belasting zou vergeten. U kunt gerust zijn. Precies op tijd heeft de president zijn formulieren ingestuurd.

Friezen kregen hun eigen "lieteboek"

door Lutzen Kooistra, redacteur kerk en onderwijs bij het Friesch Dagblad. Dit artikel is overgenomen uit Kerkinformatie, april 1978.

In de Friese kerken kan nu ook gezongen worden uit een "eigen" liedboek. Kortgeleden is in de Martinikerk te Bolsward het "Lieteboek foar de Tsjerken" aangeboden aan de opdrachtmakers tot het maken van de Friese versie van het Liedboek. Die opdrachtgevers waren de hervormde, gereformeerde kerken in Friesland, de Friese Doopsgezinde Societeit en de Interkerkelijke Stichting voor het Kerklied.

Driemanschap

Met het verschijnen van de Friese vertaling van het Liedboek is een einde gekomen aan een lange periode van hard werken door betrekkelijk weinig mensen. Een driemanschap heeft sinds 1968 het leeuwendaal van de psalmen en gezangen vertaald. Daarbij kon gebruik worden gemaakt van het werk van de grote Friese dichter Fedde

Rapport uit Ottawa:

De nieuwe Immigratie Voorschriften

door John Best, Canadian Scene's Parliamentary Correspondent.

De Regering heeft nieuwe maatregelen aangekondigd waarbij bij het toelaten van nieuwe immigranten meer rekening gehouden wordt met de economische condities in Canada.

Er wordt in deze nieuwe voorschriften — die in overeenstemming zijn met de nieuwe Immigratie Wet — meer aandacht besteed aan de scholing van de immigrant en zijn bereidheid om te gaan werken waar aan hem de grootste behoeft bestaat. Er wordt meer aandacht besteed aan vakervaring dan aan schoolopleiding.

Zij die bereid zijn in dunbevolkte gebieden te gaan wonen waar aan hun tegenwoordigheid een grotere behoeft bestaat hebben een betere kans om in Canada

eigen beweging in een dunner bevolkt deel van het land wil gaan wonen en werken.

Er zullen minder punten toegekend worden aan de beoordeling van het karakter van de immigrant door de immigratie ambtenaar.

Volwassen Canadese burgers of vaste inwoners kunnen nog steeds familieleden laten

Schurer. Deze had de psalmen en gezangen vertaald voor een oecumenisch Fries psalm- en gezangenboek dat in 1961 verscheen. Het driemanschap bestond uit de heren Gerben Brouwer, Douwe Tamminga en de (gereformeerde) predikant Bernard Smilde. In totaal zes anderen hebben een bijdrage geleverd, variërend van gedeelten van gezangen tot een "compleet" gezang. Het driemanschap kreeg de kritische hulp van een begeleidingscommissie. Deze commissie, die interkerkelijk was samengesteld, las en vooral ook: zong de teksten door. Gelet werd daarbij op duidelijkheid, zingbaarheid en zuiverheid van de tekst. De drie dichters hebben geprobeerd met de kritiek van deze commissie hun winst te doen.

Taal

De taal van het Lieteboek houdt het midden tussen dichterlijk vakjargon en al te huiselijke taal. Dit overeenkomstig de taal van de nieuwe Friese bijbelvertaling die binnen afzienbare tijd verschijnt.

In veel gevallen werden liederen afkomstig uit een niet-Nederlands taalgebied,

uit de oorspronkelijke taal in het Fries vertaald. In sommige gevallen is mede daardoor de Friese vertaling dichter bij het oorspronkelijke komen te staan dan de vertaling in het Liedboek.

Bijzonderheid is voorts dat het Wilhelmus (gezang 411), niet is vertaald.

Stimulans

In enkele Friese diensten werd het Lieteboek daags na de aanbieding al gebruikt. Op tal van plaatsen worden momenteel zangavonden gehouden, ter introductie van het Lieteboek. In brede kring hoopt men dat het verschijnen van de bundel een stimulans zal voor het veelvuldiger houden van kerkdiensten in de Friese taal of voor tweetalige diensten (bijvoorbeeld de preek in het Nederlands en de liederen in het Fries).

De motivering voor de diensten in het Fries — en dus ook voor het Lieteboek — kan misschien het beste worden samengevat met een variant op het motto bij de Friese bijbelvertaling: "De tsjinst fan Heit yn'e taal fan mem". (De dienst aan Vader in de moedertaal).

aan naaste familieleden niet gesteld worden.

Buitenlandse studenten en seizoenarbeiders moeten een visum hebben voordat zij naar Canada kunnen komen. Tot nu toe konden studenten en seizoenarbeiders naar Canada komen zonder eerst contact op te nemen met het Canadese immigratiekantoor in hun land van afkomst. Zij konden toen als toerist naar Canada komen en dan hier hun visum aanvragen. "Het resultaat was dat een groot aantal bezoekers werk ging zoeken in een periode waarin in ons land grote werksoosheid bestond", zo zei Minister Bud Cullen. "Het is dus veel beter dat dergelijke mensen voordat zij naar Canada komen een visum moeten aanvragen".

Verleden jaar werden 88.696 werkvergunningen verstrekt aan buitenlanders; die gelden voor een periode van één jaar.

Het immigratie departement heeft in het kader van de nieuwe Wet op de Immigratie het recht om personen die als ongewenst geacht worden toegang te weigeren. Tegelijkertijd zijn er echter bepalingen gemaakt die het gemakkelijker maken om mensen toe te laten die hun land ontvluchten om politieke redenen en er wordt geen onderscheid meer gemaakt tussen vluchtelingen uit communistische landen en vluchtelingen uit andere dictatoriale landen.

Consulaat der Nederlanden Edmonton

De Heer Theo van der Lugt, die sedert de pensionering van Consul Tadema Wielandt op 16 februari 1976, als Viceconsul belast was met de waarneming van het Consulaat te Edmonton, is benoemd tot Directeur der Kanselarij bij Hr. Ms. Ambassade te Kairo. De Heer en Mevrouw van der Lugt zullen Edmonton in juni as. verlaten.

Tot honorair Consul der Nederlanden te Edmonton is benoemd de heer D'Arcy Douglas Duncan, oud 54 jaar.

De Heer Duncan is geboren

Wij lazen voor u

Heililing, het hart van het heil, door Dr. K.J. Kraan. Uitgave van J.H. Kok, Kampen, 1977, 157 pg. Gerecenseerd door Rev. Peter M. Jonker.

Dr. Kraan heeft in verscheidene publicaties bewezen een origineel mens te zijn, met een beslist gave om de vele facetten van ons Christelijk geloven met elkaar in verband te brengen. Ook dit boek is er een bewijs van. Wat nog niet zeggen wil, dat hij ons in alles van het juiste van zijn visie overtuigd heeft.

Uitvoerig schrijft Kraan over de vleeswording van Jezus Christus als grondleggend voor het verstaan van de heililing. Het vlees dat Jezus aannam is volgens hem niet een soort neutrale menselijke natuur, maar het zondige menselijke vlees. Als Paulus in Rom. 8:4-7 schrijft, dat God zijn eigen Zoon gezonden heeft in het vlees, en dat de gezindheid van het vlees vijandschap is tegen God, dan geldt dat laatste ook van Jezus. Ook zijn vlees "onderwerpt zich niet aan de wet Gods, trouwens het kan dat ook niet".

Dit brengt Dr. Kraan volstrekt niet in de verleiding om de zondeloosheid van Jezus in discrediet te brengen: "De goddelijke macht waarmee Jezus overwon was niet zozeer de overmacht van Zijn Godheid (dan zou Jezus niet precies dezelfde strijd als wij hebben gevoerd), maar de over-

macht van de Heilige Geest. Dr. Kraan voelt zich hier sterk aange trokken door de opvattingen van Edwin Irving en Kohlbrugge.

De absolute overwinning van dit vlees in de dood en de opstanding van Christus brengt hem ook tot een ietwat ander accent op de heililing (hij gebruikt dit woord liever dan "heiligmaking") dan bv. de Heil. Catechismus doet. Hij vindt dat de manier waarop de bekering in het stuk der dankbaarheid wordt aangepakt teveel de activiteit van de Christen beklemtoont. De heililing is in feite volkomen gegeven "in Christus". Het leven in en vanuit die heililing is, evenals bij Jezus zelf, de werking van de Heilige Geest in ons. Een volkomen overgave aan Christus is de garantie, dat die heililing ook openbaar wordt in een leven vanuit de sjaloom, de vrede, die levensomvattend is.

Ten aanzien van de leer der verzoening geeft Dr. Kraan gefundeerde kritiek op de opvattingen van Dr. Wiersinga, de studenten-predikant te Amsterdam, al meent hij dat de laatste toch bepaalde facetten benadrukt heeft, die wel eens teveel verwarrend zijn.

Het boek is waard om gelezen en bestudeerd te worden, al moet ik er eerlijkheidshalve bij zeggen, dat het voor de niet-theologisch geschoold inspanning zal vragen om de draad van het betoog te blijven volgen.



De Permanente Algemene Regerings Commissie

De Permanente Algemene Regerings Commissie zal op 8 woensdagen, te beginnen op 12 april 1978, Sessional Paper #13 behandelen, "Policy Options for Continuing Tenant Protection" (d.i. het recht op bestendiging van bescherming van de huurder). De eerste 6 van deze vergaderingen zullen gaan over de wet op de huurherziening en de laatste twee over de huiseigenaren en de huur-overeenkomst.

Geïnteresseerde personen of instellingen die een verklaring willen aanbieden en of voor het Committee willen verschijnen, moeten contact opnemen met de klerk van het Committee, Room 110, Legislative Building, Queens Park, Toronto, Ont. M7A 1A2. Geschreven verklaringen zullen zo beknopt mogelijk moeten zijn, puntsgewijs, en overhandigd moeten worden op de vroegst mogelijke datum.

Bruce McCaffrey M.P.P.
Chairman

(Mrs.) Frances I. Nokes
Clerk

de levensgeschiedenis van Pieter Vermeulen

Gemeente Velsen ©

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Er valt een zwaar gevoel op hem, een druk; het is hem als ziet hij het onmogelijke ervan in. Hier zitten ruim honderd kinderen, die eigenlijk over zes klassenjaren verdeeld behoren te zijn; daarbij zes onderwijzers, als alles psychologisch verantwoord zou zijn, maar hij moet het alleen doen, alleen dit stel ongeregeld goed klaarmaken voor de levensdempel — hij lacht even: alsof die kinderen het leven nog niet zouden kennen! Tegelijk weet hij, dat deze kinderen een ander leven moeten leren kennen, het lever van orde en samengaan in de maatschappij.

"Ja," gaat hij kalm door, "we kunnen wel allemaal tegelijk zingen, maar we kunnen niet allemaal tegelijk praten. Dit hebben we zojuist weer eens geprobeerd, maar het leek nergens naar! Laten we nu proberen met elkaar te zingen: ik zing een regel voor en dan zingen we het samen na, afgesproken?" Enkelen knikken met hun hoofd, onverschillig en lacherig, maar de meisjes strijken hun verwarde haren van hun gezicht en gaan rechtop zitten; weer anderen krabben enthousiast in hun haar, waar het ook levendig toe schijnt te gaan. De meester zingt met zijn sonoor geluid een regel voor, dan vallen de kinderen in; een kakofonie, maar het wordt telkens opnieuw geprobeerd, tot ze allemaal de slappe lach hebben, maar er komt een melodietje tevoorschijn en zelfs de ruwste jongens zingen mee met hun schreeuwende geluid.

Dan geeft de meester de jongste kinderen werk op de lei: streeppjes zetten, mooi rechtop en niet of het stormt — terwijl zij ijverig bezig zijn, kan hij de grotere kinderen leesles geven en de allergrootsten zijn aan vertellen toe. Het is echter vanzelfsprekend, dat de schrijf- en leesles niet doorgaat als hij gaat vertellen, want alle kinderen willen dit horen. Zoals de meester vertellen kan — ze zijn er wild op. Ze gooien hun leien in het zand: "Meester als u vertelt vinden we dat veel jofeler dan die rotstropes make!"

De klassen moeten apart, denkt de meester; er moet ze snel mogelijk een hulp onderwijzer komen, maar wanneer zal dit gebeuren? Het bestuur is reeds lang bezig, maar de faam van de Heide is ook ver verbreid.

Na het vertellen slaagt de meester erin, hen weer voor de leien te krijgen, maar de kinderen beseffen niet, dat ze hier stil moeten zijn. Wat is orde in hun leven? Kennen ze immers niet.

"Nou en me fader," lawaait Marretje tegen haar buurvrouw Sietske, terwijl ze de streeppjes met de griffel piepend in de lei kras, "me fader kwam gister thuis as een zatlap en me moeder zegt: waar benne me cente? Zegt me fader: Bij de kroegbaas — nou en toen ginge ze weer vechte, he?" Ze knikt wereldwijs: "Gelache datte we hebbe..."

"Marretje," roept de meester, "niet praten." Ze ziet hem verbaasd aan, het geklitte lichte haar staat als een versleten borstel op haar hoofd, ze trekt haar wenkbrauwen tot in haar bol voorhoofd. "Waarom niet?" vraagt ze, "ik werk toch door? Waarom zal ik niet praten? Ik mag hier nijs en ik gaan naar huis, ik gaan buite spelen met de geit, doen ik veel liever." Ze staat op, legt de lei naast zich neer, stapt over Sietske heen die ook een ingeving krijgt: "Ik gaan dan ook maar, dan kan ik nog wat appels stelen."

De meester is al bij hen. "Om vier uur gaan we naar huis, dat vindt de geit veel leuker. Ik zal jullie waarschuwen als het vier uur is."

Verbluft laten ze zich weer op de

bank neervallen. "Nou moe," haalt Marretje uit, "zijn de rape nou goed gaar? Vier uur, zegtie?" Ze neemt de lei weer op en vervolgt haar streeppjeszetterij. Sietske ziet stuurs naar de meester. "Wacht maar," gromt ze, "ik kom morgen lekker toch niet meer."

"Meester! Sietske zegt, dat ze morgen toch niet meer komt!" gilt Marretje opnieuw, "ik hoor het zielvers met me eige oren!" Rang - een fikse elleboogstoot van Sietske naar Marretje, die overdreven haar arm wrijft en op het punt staat uit te kienzen waar ze Sietske het best zal kunnen raken met haar kleine vuisten, maar de meester is haar voor. "Ik wil niets meer van jullie horen, eerst deze les af."

"Ik moet wel naar school van me moeder," vertrouwt een ander meisje, dat Jans heet, haar buurvrouw toe, "mij kenne ze niet gebruiken en dan zegt me moeder: gaan naar school, dan ben ik van je af." Ze knikt trouwhartig: "Me moeder gaat elke morgen met de hondekar melk halen en rondbrengt, nou, dan loop ik maar in de weg, zegt ze."

Heiltje heeft alles aangehoord met de punt van de griffel tussen haar dikke lippen; haar fletse ogen zien dom van de een naar de ander. "Ik vind het maar wat lekker hier," verklaart ze met haar trage stem, "Ik wil wel naar school, me moeder zet mijn en al m'n broertjes buiten en dan magge we d'r niet inkomme voor het avond is, nou, dat is lekker hoor, as het regent en as 't koud is, nijs lekker! Nou zitte we binnen." Ze wijst naar een paar jongens: "Kijk, dat zijn m'n broertjes."

Marretje en Jans begrijpen die tevredenheid niet; ze zoeken naar de broertjes van Heiltje: "Zijn dat ze? Die dooie dienders? Wat een kale..." Ze komen niet verder, want Heiltje brult het ineens uit — met lange uithalen huilt ze: "O, wat zijn jullie een gajes! Wat..."

"Meisjes, doorwerken," klinkt de strakke stem van de meester.

"Ach, die meid het 't in der bol," verklaart Jans, "die loopt met molentjes."

"Stilte!"

Het is even stil. De leien worden in de armen geklemd, de griffels kraschen en soms wordt hartbrekend gezucht. Aan het eind van de middag vertelt de meester nog een verhaal; er is meteen aandacht en de meester is blij een ordeterugkerend middel gevonden te hebben.

"Er waren eens twee mensen," begint hij kalm, "ze woonden in een prachtige tuin en hun naam was Adam en Eva."

"Zo heet me fader ook! ontdekt Arjen verrukt, "me fader heet ook Adam, maar me moeder heet Bet."

"Dan zal ik het maar niet over jouw vader en moeder hebben," vindt de meester, doorvertellend. Het is hem alsof iets dwingends van hem uitgaat, iets dwingends dat zich op de kinderen legt — moet je die gezichten zien, hoe ze luisteren. Hij heeft geen moeite met vertellen, hij ziet de vertelling voor zich en kan het zo navertellen. Sommigen luisteren met wijd open mond, anderen hangen over elkaars schouders om niets te missen van het verhaal.

"Nou, dat was mooi," zucht de klas als de meester is uitverteld, "meester vertelt u morgen weer? Die verrekte stropes zetten vinden we nijs an en als we dat elke keer moeten doen, kommen we niet meer, maar als u vertelt, kommen we wel," verkondigen ze veelbelovend.

Met die belofte stuiven ze om vier uur de deur uit, de zandweg op; schreeuwend en hossend jachten ze over

het gras en de brandnetels om in de wijde vlakte hun wilde spel te spelen tot ze hingend tegen elkaar aan rollen en de schade opnemen: schrammen en builen en bloedneuzen, maar wat hindert het? Gaat vanzelf weer over. Van het verre zandweggetje zien ze het lage, schrale schoolgebouw. "Toch ken de meester mooi vertellen," zeggen ze, "we gaan morgen weer naar school."

Het is voor de meester elke dag opnieuw een blij geluk thuis te komen na de zware schooldag; als hij de keuendeur opent en Mietje reeds bezig is met het klaarzetten van de koffiekopjes, dan is het hem of alle moeilijkheden van hem afvallen. Haar lief, blij gezicht straalt hem tegen, haar zachte, melodieuze stem, haar gehele persoonlijkheid doorzont het sombere huis, doorzont zijn leven. Pieter drinkt zijn koffie met langzame teugen, hoe smaakt het na de lange schooluren. Straks begint de avondschool, die vier maal per week wordt gehouden van vijf tot zeven uur.

"Hoe was het met de klas? vraagt Mietje. Ze ziet, hoe hij even met de hand over zijn gezicht strijkt in een vermoeid gebaar: het valt hem niet mee, dat heeft ze reeds lang begrepen.

"Rumoerig volkje," zegt hij, "ik geloof niet dat we van een schoolklas kunnen spreken, misschien komt dat later. Ik moet de kinderen eerst leren wat een klas is, wat orde is, wat gehoorzamen is — ze kennen deze begrippen niet en is dat een wonder?"

Juffrouw Vermeulen ziet hem aan; man en vrouw zijn ze nu. Pieter en Mietje: het is of hun huwelijjk, hun leven op deze Heide meteen een stempel op hun leven heeft gezet, een stempel dat alle jeugd heeft weggevaagd en hen ouder maakte. Pieter is de Meester geworden; zo noemt men hem en zij is de juffrouw van de Meester. Juffrouw Vermeulen noemt men haar en dit verwondert haar, want hier worden de vrouwen gewoon "vrouw" genoemd.

"Weet je wat ik heb gedacht?" vraagt ze, "het is natuurlijk nog geen geordende school, dat is begrijpelijk, maar wij moeten ons daarbij aanpassen en iets vinden om er een school van te maken. Ze moeten het plezierig gaan vinden. Als je ze eens een uur liet spelen? Gewoon speelgoed voor de kleinen en wat gezelschapspelletjes voor de groteren?" Haar uitgesproken plan maakt haar enthousiast: "Een kind dat iets prettigs in het vooruitzicht heeft zal gewilliger zijn."

De meester ziet haar aan. Ergens is zijn Mietje zelf nog een kind, kinderlijk gelovend in de ruwe bende, die de Heide heet. Hij werkt aan zijn taak, te bouwen aan het leven van anderen, maar zijn vrouw ziet dit leven al bloeien.

"Misschien is het een goed plan," zegt hij peinzend, "als ik dat speeluurtje aan het eind van de dag geef, heb ik hen voor de gewone lessen in de hand: wie vervelend is mag niet meespelen." Hij richt zich wat op. "Als het bestuur nu het geld maar geeft - ik zal er morgen werk van maken."

"Gaat de Zondagschool ook door?"

"Zeer beslist. Ik heb ontdekt dat de kinderen graag naar een verhaal luisteren en zelfs willen zingen; als ik op die manier een uur vol kan maken zullen ze toch enigszins de indruk krijgen, dat de zondag een andere dag is en dit is een stapje vooruit." Hij ziet op de klok: "Het is bij wijlen, ik ga naar de Avondschool. Ja, die Zondagschool: ik zou een juli kunnen beginnen en als alles lukt kunnen we ons misschien aansluiten bij de landelijke Zondagschool-vereniging, dat is een steuntje in de rug."

Een lach vliegt over het gezicht van

de juffrouw van de meester. "Waarom zou het niet lukken?" vraagt ze, "het moet lukken."

In de school zitten de leerlingen van de avondschool reeds op de smalle houten banken. Het is een twintigtal, waaronder enkele tussen dertig en veertig jaar; de anderen omstreeks negentien jaar oud. De oudste zit met nors gezicht en heftig pruimend naar de jongeren te kijken, die handen vol zand naar elkaar gooien.

"Zel dat nou es uit wezel buldert hij ineens, "waarom komen jullie hier?"

De jongens rollen over elkaar van het lachen. "Om gein te schoppen natuurlijk wat anders!"

De man kauwt heftig op zijn pruim. "Als jullie maar een ding door hebben met jullie glazen ogen," grawt hij, "ik ben hier om wat te leren van de meester en als je dan 't lef het gein te schoppen, dan donder ik jullie allemaal de hei op, nou weet je 't." Tevreden keert hij zich recht op de bank en knikt de binnengekomen meester toe: "Meester, ik het 't effies gezeid en begin nou maar met je sommetjes."

Met dergelijke wonderlijke hulp lukt het de meester inderdaad vaak, een behoorlijke les te geven op deze avondschool. Leerplaat bestaat niet en de ouderen, die hier komen hebben de wens: ze willen leren lezen, rekenen en schrijven. Ze moeten hun basen na kunnen rekenen met de lonen. Ook is het voor velen nuttig te kunnen schrijven als ze in de kost zijn en hun vrouw met kroost ergens in het land wonen, zodat ze alleen Zondags bij elkaar zijn. Er zijn niet veel leerlingen, maar die er zijn, komen eigenlijk vrijwillig en met een doel; dat verlicht de taak van de meester. Het schoolgeld is verlaagd van vijftien tot twaalf- en een-halve cent per week. Het grootste gedeelte van de Heide bewoners ziet geen noodzaak naar de avondschool te gaan, want een kruik jenever is wel zo plezierig — meer hebben ze niet nodig.

Het is een lange schooldag voor de meester, viermaal in de week is hij in de klas van 's morgens negen tot 's avonds zeven uur. Waren het normale schoollessen, dan was het niet zo inspannend, de spanning wordt voornamelijk veroorzaakt door het voortdurend verbieden, het leiding geven, het rumoer van door elkaar schreeuwende en vechtende kinderen — dit verhinderen en voorkomen. De meester gaat rustig zijn gang, er is iets in hem dat overwicht geeft op zijn leerlingen, oud of jong: zijn lange rijzige gestalte, zijn onwrikbare kalme, zijn cynisme en humor — wapens, die de Heidebewoners treffen.

"Waaron zou het niet gaan?" zegt hij tegen zijn vrouw, als de avondschool uit is en hij de krant oenvouwt, "het moeilijkste is, de buitenwereld te overtuigen, dat we van een behoorlijke school kunnen spreken en niemand zal kunnen en willen geloven, wat zich hier afspeelt, maar waarom zal ik dit vertellen? We moeten gewoon doorgaan met dit werk, dat is alles."

11 Eén Juli begint de meester de Zondagschool op de Heide. Hij heeft vele keren in de klas de jongens en meisjes gevraagd Zondagmorgen twaalf uur in de school te komen en is ook diverse gezinnen langs gegaan voor hetzelfde doel; deze eerste morgen zijn een veertigtal kinderen aanwezig. De meester overziet het woelige troepje, het is al een winstpunt, dat ze een uur onder dak zijn en hun aandacht op het bijzondere van de Zondag wordt gebracht.

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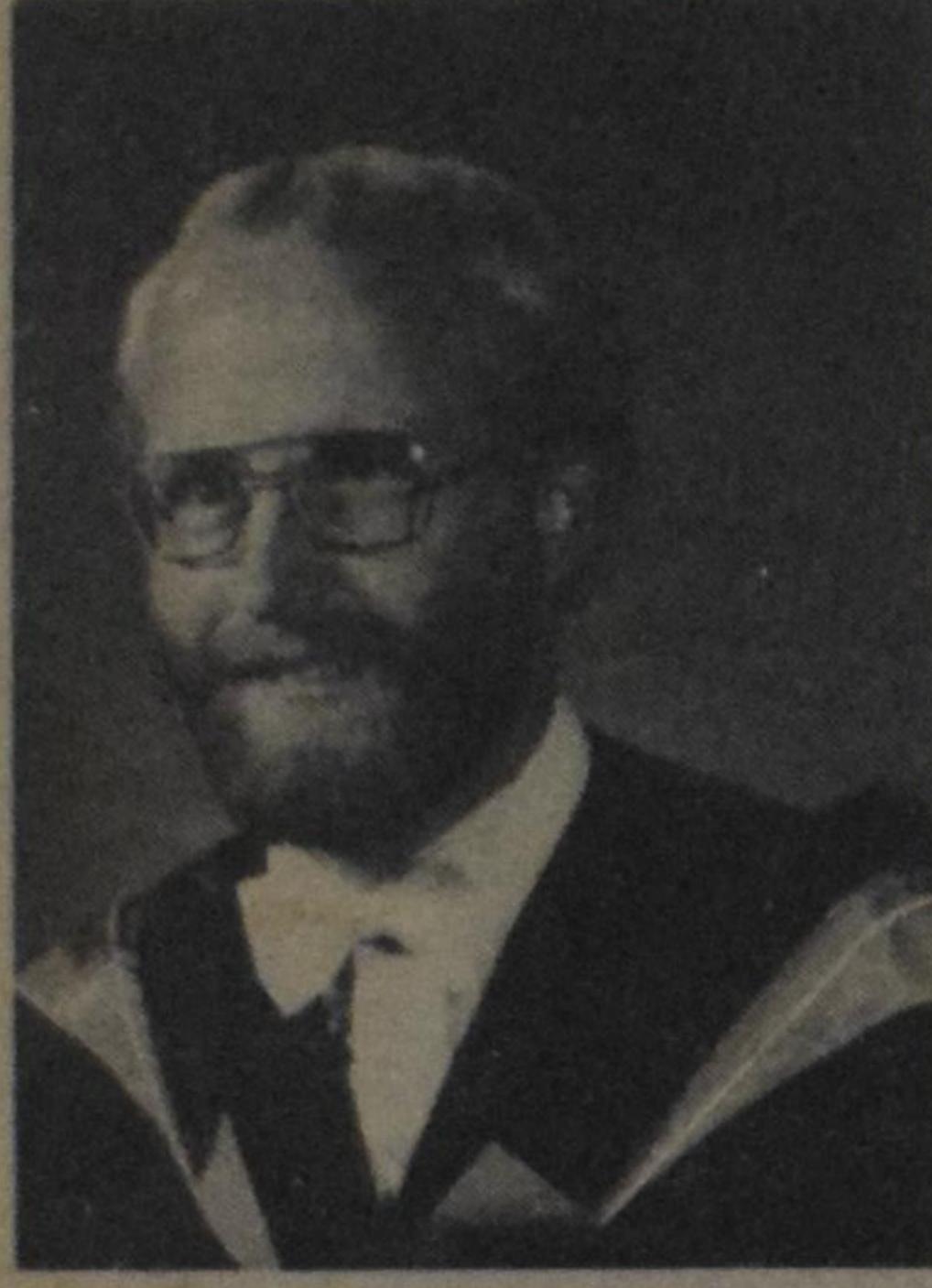
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Announcements



Mr. & Mrs. Eric Slothouber and Mr. Andrew Boersma are pleased to announce the graduation of their son, Pete, from the University of Toronto, Dental faculty, with the degrees of Doctor of Dental Surgeon. Dr. Peter Boersma and his family are residing at 29 Killins Street, Smithville, Ontario. As parents we give the honour and glory to our Heavenly Father for the achievements by our son, Pete, and we trust in His abiding care for his future as a Dentist.

Dr. Peter Boersma

wishes to announce the opening of his dental practice at his residence on 29 Killins St., Smithville, Ont. For appointment phone 957-2045 days and evenings.

Notes of Thanks

BICKFORD: On behalf of myself and my eight children, I want to thank the hundreds of friends who have given us so much loving support during this most difficult time after the death of my wife, Jane. You have been kind and we have been deeply touched by each of you.

Sam Bickford

DRENTH: We sincerely thank our children, grandchildren, relatives and friends for making our 40th wedding anniversary a day we will never forget. Also thanks for the many cards, letters, flowers and gifts. Above all we thank the Lord for his blessings in all these years. Mr. & Mrs. J. Drenth, R.R. #2, Canfield, Ont. N0A 1C0.

KRAAY: We wish to express our thanks to everyone for making our 50th Anniversary such an unforgettable blessed day. Thanks for flowers, many cards, letters, presents. But above all we thank our God for His blessings in the years past, and pray for His blessings and guidance in the future.

Mr. & Mrs. K. Kraay, 297 Scott St., St. Catharines, Ont. L2N 1J4.

VISSERS: We wish to express our heartfelt thanks to all our children, relatives and friends who remembered the occasion of our 50 and 25th Anniversary with flowers, presents, many cards and wishes. Above all we thank God for his blessings in the years past and pray for His blessings in the years to come.

Mr. & Mrs. K. Visser Sr.
 Mr. & Mrs. K. Visser Jr., Taber, Alberta.

Notes of Thanks

VOGEL: The Vogel family would like to thank everyone, who through their prayers, cards, and tokens of friendship, expressed their love and sympathy in the sudden passing away of our husband and father, Peter, and daughter and sister, Elza.

Maria Vogel & Family, R.R. #1, Oroño.

Births

BOT: Praise the Lord! Our family has been blessed with the birth of a son, KEVIN PHILIP, born on April 14, 1978. A little brother for Elicia, 2nd grandchild for both Mr. & Mrs. B. Bot and Mr. & Mrs. J. Smids of Sarnia.

Rudy & Rita Bot, 223 Miles Rd., Hamilton, Ont.

GREIDANUS: With praise and gratitude to our Lord, we announce the birth of our daughter, HEATHER LYNN, March 22, 1978. The thankful parents are Thomas and Janet Greidanus of Edmonton, Alberta. She is a sister to Thomas, Nelson, Robert and Suzanne. Heather is the twenty-second grandchild of Mr. & Mrs. Nies Greidanus of Edmonton.

HAANSTRA: With thankfulness to God, the Creator of Life, Jerry and Jane Haanstra (nee Buursma) are thrilled to announce the safe arrival of their first child, JENNIFER MARTHA, born April 10, 1978. First grandchild for Mr. & Mrs. D. Buursma and ninth grandchild for Mr. & Mrs. H. Haanstra. R.R. #1 Cayuga, Ontario, N0A 1E0.

HUMMEL: Albert and Frances (nee Zandbergen) are happy and give thanks to God for the birth of their baby daughter, KIMBERLY ANN, born March 30, 1978. A sister for Jason. Second grandchild for Mr. & Mrs. G. Zandbergen, Exeter, Ont. and twelfth grandchild for Mr. & Mrs. Andrew Hummel, Clinton, Ont. Second great-grandchild for Mrs. F. Iedema-Visscher, Dokkum, Friesland. And eighth great-grandchild for Mrs. F. Zandbergen-Hensum-Erm, Drenthe, Holland. R.R. #3, Clinton, Ont. N0M 1L0.

RADSMA: Joyfully we announce that God has blessed our family with the birth of a little boy, MARC. He arrived on April 11, 1978, weighing in at 8 lbs. 7 oz. He is also welcomed by his grandparents, Mr. & Mrs. Adam Radsma of St. Catharines and Mr. & Mrs. Engbert TeNyenhuis of Kentville, N.S. Frank, Elsina, Jessica.

SCHOTSMAN: John and Pauline (nee Vanderkruk) thank God, the giver of life, for the safe arrival of their first child, MELANIE ERICA, born April 8, 1978. First grandchild for Mr. & Mrs. J.D. Schotsman and 39th grandchild for Mrs. C. Vanderkruk, Sr.

VAN DYK: Andy and Mary E. Van Dyk (nee De Witt) happily announce that God has blessed our home with our first born, a daughter, ELAINE CATHERINE. Born on March 27, 1978. Weighing 7 lbs. 8 1/2 ozs. First grandchild for Mr. & Mrs. John De Witt, Stratford, Ontario and first granddaughter for Mr. & Mrs. A. Van Dyk, St. Catharines, Ontario. 14 Julian Cres., St. Catharines, Ont. L2N 4B4.

VANMARRUM: With thankful and joyful hearts we would like to share with you that God has enriched our marriage with the birth of our daughter, TERESA ANNETTE, born on April 12, 1978. Parents: Harry & Annette VanMarrum, (nee VanderVeen), R.R. #2, St. Anns, L0R 1Y0. A sister for Thomas George. First granddaughter for Mr. & Mrs. Jelle Vander Veen and Mr. & Mrs. Gerlof VanMarrum. Twenty third great grandchild for Mrs. Ann Miedema.

Births

VERSTEEG: With praise and thanksgiving to God our maker, we rejoice in the birth of our second son, JEFFREY MARK, born March 21, 1978. 3rd grandson for Mr. & Mrs. C. Verbaan of Bramalea, Ontario, 21st grandchild for Mr. & Mrs. A. Versteeg Sr., Edmonton, Alberta. Proud parents Mr. & Mrs. Albert Versteeg (nee Verbaan), Box 1225, Devon, Alberta.

Marriages

DE GROOT-ELEMA: Mr. & Mrs. John de Groot of R.R. #4 Ingersoll and Mr. & Mrs. Richard Elema of R.R. #1 Salford are happy to announce the marriage of their children, GRACE and WARNER. The ceremony will take place D.V. on April 28th at 7:00 p.m. in the Ingersoll Christian Reformed Church. Officiating Minister: Pastor B. Veenstra. Future address: 135 Bond Street, Ingersoll, Ont.

DOLSTRA-DYKSTRA: Mr. & Mrs. John and Tina Dolstra of R.R. #3 Bowmanville, announce the forthcoming marriage of their daughter, EGBERDINA ANNIGJE (Dina) Dolstra to SIEBOLT (Sieb) DYKSTRA, son of Mr. & Mrs. Douwe Dykstra of Bowmanville. The wedding will take place May 6, 1978 at 1:30 p.m. at Trinity Pentecostal Church, Oshawa.

HOEKSTRA-VISSE: Mr. & Mrs. Henry Hoekstra of Niagara Falls are happy to announce the forthcoming marriage of their daughter, HILDA WENDY to JOHN MARTIN, son of Mr. & Mrs. Hilbrant Visser of Oshawa. The wedding ceremony will take place, D.V., on Saturday, July 8th, 1978 in Zion Chr. Reformed Church of Oshawa at 3:00 p.m. Rev. DeHaan officiating.

NUMAN-WILLOUGHBY: Mr. and Mrs. Ralph Numan of Ripley, Ontario are pleased to announce the forthcoming marriage of their daughter TEENA, to MR. KIM WILLOUGHBY of Windsor, Ontario, son of Dr. and Mrs. C.R. Willoughby of Woodstock, Ont. The wedding will take place on Saturday, May 13, 1978 at 11 a.m. in Lucknow Christian Reformed Church.

VANDENBERG-IEDEMA: The marriage of JOHN IEDEMA of Strathroy, Ont. and CLARE VANDENBERG of Wyoming, Mich., U.S.A. will take place on Friday the 26th day of May, 1978 in the 36th Street Christian Church, 36th Street, Wyoming, Mich., U.S.A. at 7:30 p.m. Rev. K. Vis officiating. Future address: 190 Pannell Lane, Apt. #1, Strathroy, Ont. N7G 2C6.

ZWART-PHILPOTT: Mr. and Mrs. Peter Zwart of Grimsby are happy to announce the forthcoming marriage of their daughter, ANITA to MICHEL, son of Mr. and Mrs. I. Philpott. The wedding ceremony will take place D.V. on April 19, 1978 at 3 p.m. in the Cathedral of Christ the King, Hamilton, Ont. Their future address is: P.O. Box 1052, Hagersville, Ont. N0A 1H0.

Anniversaries

In the house of the righteous is much treasure. Prov. 15:6
 With joy and gratitude to God, our parents

CECIL and BARBARA DOUMA
 (nee Adema)

hope to celebrate their 45th wedding anniversary on May 18, 1978. Their thankful children, Charlie & Nellie Douma, Andy & Betsy Douma, Trix & Matt Spaans, Ann & Tom Stam, Greta & Tony Kistemaker, Denis & Jacie Douma and 18 grandchildren. Open House at the Barrie Chr. Ref. Church on Saturday, May 20 from 2-4 p.m. 46 Steele St., Barrie, Ont. L4M 2E7.

Anniversaries

Sarnia Strathroy 1978
 "The Eternal God is Thy Refuge"
 Deut. 33:27

With thankfulness to the Lord we rejoice with our parents on the occasion of their twenty-fifth wedding anniversary on May 6, 1978.

RALPH and JACOBA BOS
 (nee Plug)

With love and a prayer for many more years together; their thankful children:

David & Diana; Sonya
 Peter & Mary; Jason, Darryl
 Alice
 Irving
 Annette
 Renee
 Randall
 Marvin
 all of Strathroy

We hereby extend a hearty invitation to all their acquaintances to join us at an open house to be held in our parents honour on D.V. May 5, 1978 from 7:00 p.m. to 8:30 p.m. at the New Canadian Club, York St., Strathroy. A reception will follow to which we would like to invite our friends and relatives. (Best wishes only please.)

Home Address: R.R. #5, Strathroy, Ont. N7G 3H6.

With joy and thankfulness to the Lord, we congratulate our parents,

GEHARDUS JOHANNES
 and
ALYDA WILHELMINA COUPERUS
 (nee Koopmans)

on their 50th Wedding Anniversary, May 10, 1978. It is our prayer that God will continue to bless them in the years to come. Their thankful children and grandchildren;

Alyda & Tony Barkema—Belleville
 Egbert & Jean Couperus—Belleville
 Dirk & Grace Couperus—Trenton
 George & Grace Couperus—Trenton
 Piet & Fina Couperus—Trenton
 Jack Couperus—Oshawa

Open House will be held on May 13, 1978 at the Ebenezer Christian Reformed Church, Trenton from 3-5 p.m.

Home address: 48 Nichola Street, Trenton, Ontario.

Franeker 1933 Hudsonville 1978
 With thanks to God, we

ANDREW H. DE JONG
 and
JANNETTE DE JONG (Kuipers)

hope to celebrate our 45th wedding anniversary, the Lord willing on May 11, 1978 with our children and grandchildren,

Hessel & Charlotte De Jong
 Leo & Eshter De Jong
 Helen & Russel Hiemstra
 Sandra & John Vander Stelt
 Ted & Sue De Jong
 Emma & John Brasler
 Peter D. De Jong
 and 25 grandchildren.
 Home address: 5534 Pleasant Ave., Hudsonville, Mich. 49426, U.S.A.
 Open House, May 13 at Leo De Jong, Graceland, Jenison, Mich.

Aalsmeer London
 May 1938 May 1978

"Blessed be the Lord, for He has wondrously shown His steadfast love."

With joy and thankfulness we wish to announce the 40th anniversary of our parents and grandparents,

PETER and SUSAN DE KOTER
 (nee Imanse)

We thank the Lord for His faithfulness in the past and pray that He will continue to be their Light and Life in the years to come.

Larry & Willy De Koter; Rodney, David, Kenneth—London

Tony & Mary De Koter; Jeffery, Susan—St. Catharines

Case & Gremar Van Wyk; Stephen—Nigeria (Grand Rapids)

"Be strong, and let your heart take courage, all you who wait for the Lord!"

Anniversaries

Op 4 mei 1978 D.V. hopen wij met onze geliefde ouders en grootouders

WOLTER DE ROOS

en

GRIETJE DE ROOS-Hiemstra

Hun 50 jarige echtparen te herdenken. We prijzen en danken God voor zijn blijvende liefde gedurende al deze jaren en bidden dat zij nog lang voor elkaar en ons gespaard mogen blijven. Ps. 107:1 Loft den here, want hij is goed, want zijn goedertierenheid is tot in eeuwigheid.

John en Ann de Roos; Wolter, Renetta, Greta, Thomas, Theresa—Grassie, Ont.

Trudy en John Kruid; Henry, Margarita, Felicia—Aylmer, Ont.

Wytze de Roos—Fenwick, Ont.

Audrey de Roos—Hamilton, Ont.

Harmina en Mannus Scholman; Grace, John, Judy, Wolter, Chris—Dunnville, Ont.

Andy en Martha de Roos; Philip, Edward—Vineland, Ont.

Jack en Gertie de Roos; Andrew, Maurice, Marsha, Jeremy—Beamsdale, Ont.

Henry de Roos—Fenwick, Ont.

Grace de Roos en Bill Koene (Verl.)—Grand Rapids, Mich.

Open House: 6 mei 1978, van 3:00 tot 5:00 uur, Maple Street, R.R. #3, Fenwick, Ont. L0S 1C0.

Koudum, Fri. Lethbridge, Alta. 1933 1978

"But as for me and my house, we will serve the Lord." Joshua 24:15B On May 11, 1978, the Lord willing, our parents,

REIN FEENSTRA

and

ANTJE FEENSTRA (nee Roosjen)

hope to celebrate their 45th Wedding Anniversary. That God may bless them and keep them in His care in the years to come is the wish of their thankful children and grandchildren:

Ray & Helen: Raymond, Lorretta, Alan, Ronald, Caroline—Vauxhall, Alberta

Ype & Ann: Raynold, Ria, Frank—Richmond, B.C.

Martha; Raynard, Peter, Brenda, Jimmy—Calgary, Alberta

Andy & Fanny: Robert, Gordon, Donald, Lloyd—Barons, Alberta

John & Helen; Greg, Jon—Medicine Hat, Alberta

Ida & Fred; Michelle, Sherri, Trevor, Lynette—Cranbrook, B.C.

Rose & Rein; Ann, Patricia—Medicine Hat, Alberta

Martha & Arie; Sandra—Edmonton, Alberta

Elisabeth & Dick; Charles, Charmaine—Bow Island, Alberta.

Open house will be held on Thursday, May 11, 1978 from 2 to 4 p.m. and from 7 to 9 p.m. in the First Christian Reformed Church, Lethbridge, Alberta. Home address

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Anniversaries

Nieve Pekela Hamilton
1938 1978
With joy and thankfulness to the Lord, we hope to celebrate on May 5, 1978, the 40th wedding anniversary of our dear parents and grandparents.

ROELOF FLOKSTRA
and
FENNIE FLOKSTRA (nee Drok)

It is our prayer that the Lord will continue to enrich and bless them in the years to come. Their thankful children and grandchildren: Coby & Koop Hoekstra; Theresa, Ronny—Scarboro John & Evelyn Flokstra; Brian, Cheryl-Ann—Hamilton Hetty & Eilt Hartman; Wayne, Veronica—Dundas Casey & Maryke Flokstra; Ricky, Steven, Michael, Michelle—Hamilton Joe & Peggy Flokstra; Jeff, Jennifer, Susan, Josie—Grassie Grace & Henry Bloemsma; Allan—Ancaster Andy & Margaret Flokstra; Robert, Lisa, Juanita—Hamilton Jeanette & Greg Cross—Freelton Home address: 567 West 5th St., Hamilton, Ont.

On May 12, 1978 we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents.

ANDRIES GEERTSMA
and
WIETSKE GEERTSMA
(nee Van der Heide)

We thank God for his love and abiding care and pray that he may continue to bless them in the years to come. With love, their children and grandchildren, Sietze & Denie Geertsma—Taber, Alta. Sietze & Denie Geertsma; Wilma, Elaine—Taber, Alta. George & Catherine Geertsma; Dorothy, Wendy, Andrew, Caroline—Chesterville, Ont. Hennie & Henry Zandbergen; Albert, Wanda, Ronald—Brinston, Ont. Jack & Susan Geertsma; Angela, Garry, David—Chesterville Ruth & Herman Stolk; Lenard, Brenda Lynn, Michele—Wainfleet Trinkie & Hank Van der Heide; Wilma, Julie—Williamsburg Homer & Josie; Dickie, Danny—Chesterville Jake & Wendy; Pamela, Debbie—Chesterville Bert & Lorretta; Amy, Cherie—Chesterville Williamsburg, Ontario

Langweer, Fri. Richmond, B.C. The Lord willing we hope to celebrate on May 13th the 40th wedding anniversary of our dear parents and grandparents,

KLAAS and YBELTJE HOEKSTRA
(nee Miedema)

It is our prayer that God will continue to bless them in the years to come. Their thankful children and grandchildren, Ann & Andy—Duncan, B.C. Andy—Richmond, B.C. Art & Hilda—Delta, B.C. Rein & Francine; Richmond, B.C. Nick & Sue—Powel River, B.C. Grace & Bill—Vancouver, B.C. and 12 grandchildren. Home Address: 5271 Francis Rd., Richmond, B.C. V7C 1K2.

With thankfulness to our Heavenly Father, we are pleased to announce the 25th Wedding Anniversary of our parents,

HILKE and RIE JANSSENS
(nee Schelhaas)

on May 17, 1978. Philippians 4:6,7. Their thankful children at home, Henry, Gien, Murray Tim—South Gillies Melvin—Strathroy Slate Valley Farm, R.R. #3, Thunder Bay, Ont. P7C 4V2.

Anniversaries

Nyverdal Whitby
Holland Ontario
1928 1978
With thankfulness to God, we hope to celebrate with our parents, grandparents and great grandparents.

HENDRIK HAMMERS
and
HENDRIKJE HAMMERS
(nee Zwiers)

the occasion of their 50th wedding anniversary on May 3, 1978. "Glory in his holy name; let the hearts of those who seek the Lord rejoice!" Psalm 105:3.

Fenna Van den Heuvel—Whitby, Ont.

Rieka & Willem Wemekamp—Shelburne, Ont.

Gerrit & Diny Hammers—Whitby, Ont.

Albertus & Lillian Hammers—Whitby, Ont.

Henry & Joanne Hammers—Barrie, Ont.

Hennie & Evert Bulton—Demorestville, Ont.

Dinie & Bill De Vries—Bowmanville, Ont.

Jane & Herman Kiezebrink—Port Perry, Ont.

Albert & Liz Hammers—Barrie, Ont.

Joanne & Raymond Brickell—Oshawa, Ont.

39 grandchildren and 7 great grandchildren.

Open house, Saturday, May 6, 1978: the Hebron Christian Reformed Church, 2-4 p.m. Elizabeth Crescent, Whitby, Ontario. Home Address: Apartment 104, 409 Center Street, Whitby, Ontario.

1923-1978
Psalm 150

With great thankfulness to God, who is ever faithful, on May 9, 1978 D.V. we hope to celebrate the 55th wedding anniversary of our parents and grandparents,

PIETER and ZWAANTJE HAMSTRA (nee Boskma).

We thank God for having been their constant companion during those years, and pray that He will continue to shower them with his choicest blessings.

Their grateful children, Tsjikke & Roelf Westera Jack & Margaret Hamstra Tom & Jane Hamstra Jetse & Ann Hamstra Jean & Ron Postma Ann & George Eggenraam and 29 grandchildren.

Open House on May 9, 1978 from 7 to 9:30 p.m. at the 1st Christian Reformed Church in Hamilton, Ont. (corner Charlton & Hess). Best wishes only, please. Home Address: 281 Queen St. S., Hamilton, Ont. L8P 3T4.

The Lord willing on May 12, 1978 we hope to celebrate the 45th wedding anniversary of our parents and grandparents,

GERRIT WILLEM
and
HENDRIKA KLUMPENHOUWER
(nee Van Arragon)

We thank our heavenly Father for His love and guidance through the past years, and pray that He will continue to bless them and keep them in His care.

Henry & Tine Klumpenhouwer—Brampton, Ont.

Ann & Andy Ritskes—Wingham, Ont.

Gary & Helen Klumpenhouwer—Toadlena, New Mexico

Ben & Wilma Klumpenhouwer—Okotoks, Alta.

Betty & Bill Lennips—Bradford, Ont.

Bill & Mary Klumpenhouwer—Listowel, Ont.

Rita & George Geerlinks—Okotoks, Alta.

and 29 grandchildren.

Open House on May 13 at their home at R.R. #1 Listowel, from 2-4 p.m. and 8-10 p.m. Best wishes only please.

Anniversaries

De Bommel Richmond
1938 1978
Congratulations to our dear friends,
ARENDE and HENDRIKA
KAMERAAD (nee Keuvelaar)

On May 3, the Lord willing they hope to celebrate their 40th wedding anniversary. May the Lord continue to bless them in the years to come. Their friends,

Arie and Co
Sidney and Evelyn
Adrie and Bets
Jo and Annie
12331 Cambie Rd., Richmond, B.C.
V6V 1G5.

Andyk 1923 Millgrove 1978
May 3

Great is Thy faithfulness, all I have needed Thy Hand hath provided. The Lord willing, we hope to celebrate with our dear parents, grand-and great-grandparents,

CORNELIUS MANTEL
and
PIETERTE MANTEL (nee Vriend)

their 55th wedding anniversary. Their wedding text was: Joshua 24:15b. "As for me and my house we will serve the Lord." Our prayer for them is Philippians 4:7 "And the peace of God, which passes all understanding will keep your hearts and minds in Christ Jesus." Their thankful children, grandchildren and great-grandchild, Brian. John & Marion Mantel—Modesto, Cal., U.S.A.

Jim & Carol Prins—Troy, Ont.

Peter & Evelyn Mantel—Peterborough, Ont.

Douglas & Dorothy Reitsma—Caledonia, Ont.

Kryn & Tina v.d. Berg—St. George, Ont.

Jim & Louise Mantel—Nobleford, Alta.

Clarence & Elly Veldhuis—Millgrove, Ont.

Address: R.R. 1 Millgrove, Ont. L0R 1V0. Open house to be held May 3 in their home at 2-4 and 7-9.

With joy and thankfulness we wish to announce the 45th anniversary of our dear parents and grandparents,

GEORGE and CATHERINE MECHELSE (nee De Koning)

Teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world. Matt. 28:20. We thank God for His love and guidance through these years and pray that He continues to bless them in the years to come. Their thankful children and grandchildren:

Ann & Henry
Dick & Hilda

Audrey & Herman
Tina & Paul

Ron & Chereen
Jerry & Willy

Nancy & Henry and 17 grandchildren.

Open House will be held at their home, May 11th from 7-9 p.m. Lincoln Ave. N., R.R. #3. Beamsville, Ont.

On May 6, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

TJEERD and TEATSKE MULDER
(nee Sikkema)

of R.R. #1 Beachville, Ontario. We invite their friends and relatives to an Open House in their honour at the Folden's Community Hall, Saturday, May 6, 1978 from 3 to 5 p.m. Art & Renny Hettinga and fam.—Embro, Ont.

Art & Susan Mulder, and fam.—Tara, Ont.

Auke Art & Nelda De Jong and fam.—Beachville, Ont.

Bill & Tena De Haan and fam.—Long Creek, P.E.I.

Gary & Karen Mulder and fam.—Kingston, Ont.

Bob & Bev Mulder—Ottawa, Ont. Albert & Nellie Mulder—Woodstock, Ont.

Anniversaries

1953 1978
The children of,
HOMME and BETTY OUDMAN
(nee Aasman)

would like to congratulate their parents on their 25th wedding anniversary. On May 15, the Lord willing, we will celebrate this joyful and blessed occasion together. We thank the Lord for the guidance He has provided and we ask that He will continue to bless them. Their loving children:

Hetty & Ken Ames
Jack and Joann (fiancee)
Patti and Greg (fiance)
Andy

Wilbur
Greg
Jane
Rob
Bette-Jo

Marsha
Open house will be from 2-9 p.m. on May 16 at their home. Home address is Box 550, Taber, Alberta, T0K 2G0.

Ternaard Strathroy
1938 1978

On May 19th, 1978 the Lord willing we will celebrate the 40th anniversary of our dear parents and grandparents,

HERMAN and TETJE POSTMA
(nee DeGraaf)

We are thankful to God for His love and His many blessings in the previous years. May He continue to bless them in the years ahead.

Their children and grandchildren: John & Ann DeHaan; Ed, Harold, Ronny, Andy, Ricky, Julie—Strathroy

Frank & Alice Winters; David—Regina, Sask.

John & Evelyn Kreeft; Sandra, Anita—Simcoe

Home Address: 80 Maitland Terrace, Strathroy, Ont. N7G 1L3.

1953 May 10 1978
Thunder Bay, Ont.

"Give thanks to the Lord, for he is good; for his steadfast love endures forever." Psalm 107:1

With thanks to God, we hope to celebrate with our parents,

HENRY and TINA PRENGER
(nee Ypma)

the occasion of their 25th wedding anniversary on May 10, 1978. We hope and pray that the Lord will continue to bless and keep them in His care.

Harry & Clara
Tracy

Janice & Don

Marlene

Tony

Christa

R.R. #5, Thunder Bay, Ont. P7C 5M9.

Dedemsvaart Orangeville
1933 1978

Grateful for our Lord's faithfulness, we rejoice with our parents and grandparents,

HERMAN STORTEBOOM
and

HENNI STORTEBOOM (Beumer)

when on May 5, 1978, the Lord Willing, we hope to celebrate with them their 45th wedding anniversary. We pray that the Lord will continue to bless them and keep them in His care.

Their thankful children:

Joan & Philip DeGans; Nancy, Eric, Frances, Ronnie, Ricky, Susan—Newmarket, Ontario

Klaas & Alice Stortheboom; Ariene, Rita, Henry, Joanne, Kathleen—Orangeville, Ontario

Gerdie & Hank Nyhoff; Frances—Minesing, Ontario

Ralph & Vivian Stortheboom—Harrow, Ontario

Open house on Friday, May 5, 1978 at the Christian Reformed Church, Blind Line, Orangeville from 7:30-10:00 p.m. Best wishes only please.

Their home address is: 310 Broadway W., Orangeville, Ontario.

Anniversaries

On May 9 the Lord willing we hope to celebrate with our parents,
JOHN and RITA PRINZEN
(nee Veldhuizen)

their 25th Wedding Anniversary. May the Lord of their past also be the God of our future. Their children, Bert & Helen Grace
Open house will be held on May 9, 1978 at 7:00 p.m.
6503 Brock St., Niagara Falls, Ont. (Best wishes only).

Oenkerk (Fri.) Orono, Ont.
1938 1978

On May 19, 1978 the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents,

GERRIT and DIEUWKE REKKER
(nee Baron)

We ask the Lord to bless them for many years to come. Their grateful children,

Siebe & Mary; Sandy
John & Sheila; Shawn, Jamie
John & Florence Dykstra—Johnny, Greg, Debbie, Wendy

Stuart & Jane De Vries; Henry, David, Donald, Cynthia
Rick & Ann Morrison; Sherry, Tammy

Gary & Geraldine (engaged

Classified Advertising

Anniversaries

Kommerzijl Burlington 1933 1978
On May 18, 1978 the Lord willing we hope to celebrate the 45th wedding anniversary of our parents and grandparents,

TJEERT SOLDAAT and JANKE SOLDAAT (nee Tieckstra) That the Lord will continue to bless and keep them in the years to come is the wish of their thankful children and grandchildren, Jack & Trudy Gerry & Gerry Bertha Open house on Saturday, May 20, 1978 at Burlington Christian Reformed Church from 2-4 p.m. Home address: 3260 New St., Apt. 108, Burlington, Ont. L7N 3L4.

1928 May 9 1978
...and he went on his way rejoicing

Acts 8:39b

With joy and thankfulness we wish to announce the 50th anniversary of our dear parents and grandparents,

WILLIAM and JANE TAMMINGA We thank God for His love and mercy and pray that He will continue to bless them with good health in the years to come. Their grateful children and grandchildren, Open house will be held May 9, 1978 from 8:00 p.m.-9:30 p.m. at the Essex Christian Reformed Church, Essex, Ontario. Home address: 63 Alice St., Essex, Ont. N8M 1C6.

1953 Ashton, Ontario 1978
On May 9, 1978 we hope, the Lord willing to celebrate the 25th Wedding Anniversary of our parents:

HARRY and CECILE TRIEMSTRA We hope and pray the Lord will bless them also in the years to come.
With love,
Mary & Joe; Joey, Mark
Wilfred
Bill
John
Stewart
Lydia
Andrew
Daniel

1953 May 21 1978
Toronto Ps. 128:1 Owen Sound "How blessed is every one who fears the Lord, who walks in His ways." With joy and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

WIETSE and CORRIE VAN DODDER (nee Saly) on May 21, 1978. We pray God will continue to guide and bless them in the years to come. Their thankful children: Peter-John
Robert
Wilma
Leola
Home address: P.O. Annan, Ont. N0H 1B0.

Obituaries

Ferwerd (Fr.) Netherlands On April 12, 1978, the Lord took to live with Him,

YMKJE BRAAKSMA-Swart at the age of 94 years; for nearly 70 years the beloved wife of Sietse Braaksma. Her children: Tjerd & Djo—Wouters Woude, Fr. John & Jane—Ponoka, Alberta. Jippe & Janne—Ens, N.O.P. Sid & Tet—Agassiz, B.C. Jelle & Korrie—Edmonton, Alta. Pieter & Pietje—Ee, Fr. Johannes & Maaike—Ferwerd, Fr. Jetske & Sip—Molenend, Fr. Hendrik & Ietje—Molenend, Fr. grandchildren and great-grandchildren.

Obituaries

On Easter Monday, March 27, 1978 was the sudden passing of my beloved husband, our father and grandfather,

TJIPKE KOOISTRA at the age of 65. Japke Kooistra-Bosch John & Dianne Kooistra Grace & Hugh Williams Sidney Kooistra Peter & Bonnie Kooistra Sharon & Jim Legg Ann Weselowsky and 16 grandchildren. John 10: 28, 29, 30 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and My Father are one.

On April 16, 1978, our God, who gave His only Son, to die for us, so we could have eternal life, took away our,

HENRY JUSTIN LAM at the age of 22. Beloved son of: Mr. & Mrs. Herman J. Lam, Truro, N.S. (69 Willow Street) Brother of: Marion C.R. Lam—Weaverley, N.S. Sylvia V. Lam—Truro, N.S. Dear nephew of: Hans & Jane Luse, Brampton, Ont. Dear friend of: Gloria McKinnon, Truro, N.S. The funeral was held on April 18th, Reverend H. Vriend conducted the service and preached about Deuteronomy 29:29.

On April 19, 1978, the Lord took home our beloved father, father in law, grandfather,

SAKE STRIKWERDA beloved husband of Cornelia Strikwerda - Van Roukema, in his 82nd year. 2 Corinthians 12:9a "My Grace is sufficient for thee." Leah & Jack De Haan—Warminster, Ont. Tina & Folkert Wesseling—Wommels, Holland Ann & Albert Taekema—Drayton, Ont. Jim & Lammie Strikwerda—Bowmanville, Ont. Lisa Strikwerda—Orillia, Ont. Rommert & Phyllis Strikwerda—St. Catharines, Ont. Yeme & Sandra Strikwerda—Montreal, Quebec and 14 grandchildren and 3 great grandchildren. c/o Mrs. C. Strikwerda, Hottingweg 26, Wommels, (Fr.) The Netherlands.

Romans 8:38,39 "For I am sure that neither death, nor life, nor angels...will be able to separate us from the love of God in Christ Jesus our Lord."

On Good Friday, March 24, 1978, our Lord in His infinite wisdom, took unto Himself our dear husband and father,

PETER VOGL in his 54th year and daughter and sister, ELZA VOGL in her 17th year. Beloved husband and daughter of Maria Vogel—Orono Dear father and sister of: Krina & Lee De Groot—California Coreen & Martin Sissons—Newcastle William & Dorothy Vogel—Newcastle Mary—Smiths Falls Arthur—at home Jim—at home Martin—at home Funeral services were held Thursday, March 30, 1978 at Maranatha Christian Reformed Church, Bowmanville.

Cottages

Little Europe Resort

Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen.) "Little Europe vindt u 8 mijl van ten oosten van Highway 11 aan de Muskoka Rd. No. 4, voorheen Vankuoghet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. Bakema

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Come and enjoy your vacation on beautiful Golden Lake. All cottages are housekeeping with 3 pc. washroom facilities. Hot and cold water. Swimming, fishing, boat and motor rentals, store and 10 site Trailer Park. For reservations call (613) 625-2999, or write A. & A.'s Resort, R.R. #2, Golden Lake, Ont. L0J 1X0. Archie & Anne Polstra-Owners

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modern 2 and 3 bedroom housekeeping cottages, serviced camp sites.

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Housekeeping cottages on beautiful Kennebec Lake; 80 miles west of Ottawa on Hwy 7. Sand beach, boating, swimming, fishing. Treed camping sites.

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Don and Irene Crann
(new owners)

Alton Lodges

1+ 2 bedroom clean
Housekeeping cottages
Family Resort

100 yds. from sandy beach
close to fishing
open all year
429-2420

R.R. #1, Wasaga Beach
Len & Rita Bette

Misc.

Male companion wanted to go with to British Columbia, May 23, 1978. I have car. Write or phone OTTO LISE, Box 245, Drayton, Ont. N0G 1P0 or phone 638-2614.

Music

The 2 yr. young mixed choir of the Kelowna Chr. Ref. Church (20-25 members) needs sheet music, anthems, cantata's (Christmas, Easter) what have you. Even a few copies would help us out. If your choir has any music in "dead" storage, why not let us put it in use again to the Glory of God. After all, that's why it was written.

Write c/o Mrs. D. Smid
R.R. #2 McGregor Rd.
Westbank, B.C. Canada
V0H 2A0

**ADVERTISING WITH US
BRINGS RESULTS**

Real Estate

We have a small business for sale in South Western Ontario. We carry Dutch style food and other side lines. For further information, please write to Box #4282, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted a Bakery in B.C.

area. Within a 200 mile radius of Vancouver. Close to Christian Reformed Church. May consider other type of business or Alberta location if suitable. Please write to Box #4289, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted

to rent or buy, 10-20 acres of sandy loam soil in the Niagara Peninsula or surrounding area. Call 957-2164

Income properties

Restaurant/Dining Room/Snack Bar. Well equipped kitchen. Situated on main Highway, on large lot with paved parking lot, gas pumps and above ground swimming pool. Three bedroom living quarters with new furnace. Priced at \$84,500.00 M.L.S.

General Store. Situated west of Guelph with excellent living quarters, which could serve as two apartments. Has steel double garage. On large lot. Priced right at only \$47,900.00 M.L.S.

Farms for Sale

100 acres, all workable, 4 bedroom home, large farm kitchen, new bathroom. Priced at only \$69,900.00 with terms. M.L.S.

100 acre farm, in Alma/Drayton area. Good barn, implement shed, 1½ story double brick house with four bedrooms. \$148,500.00 M.L.S. Just reduced. 100 acre farm. 65 acres workable, large implement shed. Eight room fieldstone house in attractive setting. \$79,500.00

200 acres, 150 acres workable with 50 acres mixed bush, bus for all schools. \$69,500.00 M.L.S.

160 acres off Highway #9, 80 acres workable, 15 acres hardwood bush, front 10 acres tile drained, \$59,900.00 with \$25,000.00 down. Vendor will take back a first mortgage. M.L.S.

100 acre property. Spring fed pond, 92 acres workable, well with windmill. 3 acres in mixed bush. \$49,900.00 with down payment of \$15,000.00 M.L.S.

We have many other properties listed in the area. For more information contact the Arthur office of: **WILFRED MCINTEE & CO. LTD.** Real Estate and Business Brokers 519-848-2821

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Real Estate

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Modern poultry plant, basic quota 13,908 birds. Includes 6 room house and 20 acres sandy loam. Grading station does 40 cases per hour, employs 4 people. Retail outlet on farm and attends Hamilton and Burlington markets. Call 389-0344, Fred W. Bray, Real Estate Broker.

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St. Thomas, Ontario

For our parents and Christian friends we have recently completed a new HOME for SENIOR CITIZENS in St. Thomas. Our organization is strictly charitable and non-profit. Some apartments are still available. We invite anyone who is interested to contact:

Mr. Henk Nyymeyer, Secr./Treas.
768 Elm Street, St. Thomas
Ontario N5R 1L4
Tel. (519) 631-8945

Good Farm House for rent. 3 miles east of Binbrook on Regional Road 65. Phone 692-3044.

Pulpit Supply

PORT ALBERNI: Pulpit Supply for July 2, 9, 16, 23 at Port Alberni, Vancouver Island, B.C. Ministers vacationing in this area and willing to preach once or twice please write the clerk at P.O. Box 9, Port Alberni, B.C. V9Y 7M6.

For Sale

For Sale

Church organ with extra speaker, \$850.-Lincoln. Call 563-4325.

Business

Project Management

Construction firms interested in submitting a project management proposal for the construction of a Home for the Aged, send enquiry to: Building Committee, Classis Hamilton, Home for the Aged, c/o 6 Overholz St., St. Catharines, Ont. L2N 1K6.

Tenders

HOLLAND CHRISTIAN HOMES

108 Senior Citizens Apartments

Brampton, Ont.

Trade and supply companies wishing to quote on portions of the work should contact,

VANBOTS CONSTRUCTION CO. LIMITED

the construction management, for pre-qualification and for tendering documents. The lowest or any tender not necessarily accepted.

Vanbots Construction Co. Limited
759 Warden Ave.
Scarboro, Ont. M1L 4B6
Mr. B. Fordham, tel. (416) 751-7081

Classified Advertising

Teachers Needed

ONTARIO

CLINTON: The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R.#2, Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

Sarnia: Lambton Christian High school requires one teacher with a major in either Geography, Latin, or Religion. Please send resume to the school. Mr. H. Vander Meulen, principal, Lambton Christian High School, 295 Essex St., Sarnia, Ont. N7T 4S3. Tel: 519-337-9122 (school).

STRATHROY: John Calvin Christian School invites applications for a grade 3 teaching position for the 1978-79 school year. Please write to: H. Vandervecht, principal, 48 York St., Strathroy, Ont. N7G 2E5. Telephone 519-245-1934 (school) or 519-245-1658 (home).

ALBERTA

CALGARY: The Calgary Christian school is in need of a Junior High English teacher and a Highschool Business teacher. Please forward applications and resume to: G. Vanderveen (princ.), 2839 49th St. S.W., Calgary, Alta. T3E 3X9.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
28 Athens St.
Hamilton, Ont. L9C 3K9
Telephone: 389-3411

invites applications for a position in the
Business department

For further information, contact
Mr. John E. Top, principal

**Toronto District Christian
High School**

Qualified applicants are sought for possible vacancies in the following subject areas:

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Mathematics
Boys Physical Education

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

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Brampton, Ont. L6W 1V9
Tel: 416-451-5301

Teachers Needed

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

BRITISH COLUMBIA

ABBOTSFORD: The Abbotsford Christian Secondary School still requires a math or science teacher to complete its staff for the 1978/79 school year. If interested, please contact immediately, John Messelink, Box 175, Abbotsford, B.C. V2S 4NB or telephone (604) 859-5528 (school) or (604) 859-3824 (home).

CHILLIWACK: The Chilliwack Christian School is now accepting applications for an experienced teaching principal and one experienced teacher. Please send letters of applications with resume to: Chilliwack Christian School, c/o L. Ypma, Secretary, 46599 Montana Drive, Chilliwack, B.C. V2P 6L9.

Smithers: Smithers Christian School is expanding in September of 1978 to a senior high school. We will be needing one English-French teacher, one teacher for commercial subjects and one math-science teacher. Please telephone inquiries to: Mr. George Koopman, (604) 846-5509 (evenings) or (604) 847-9833 (day).

Help wanted

Experienced Shipper Yard Foreman

required by lumber and builder supply dealer in the Niagara Peninsula.

Please send complete resume to Box #4288, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Employ Wanted

I am a Christian teacher with several years experience in the public schools of Ontario, in the classroom, in guidance and in administration. I believe God is calling me to service in a Christian school. If you are looking for a teaching principal for next September for your elementary school please let me know. Box 320 Vineland, Ont. or 416-562-4122.

Mature experienced bookkeeper, capable of handling full set of books, payroll, accounts receivable, seeks steady employment. Write box #4290, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

19 year old girl is seeking employment in babysitting. Live-in. 3 years experience. Call 1-613-722-6848 or write Ann Schuurmans, 1204 Emperor Ave., Ottawa, K1Z 8C2.

1978 Dordt College Graduate. Soliciting position with your organization. Business and Accounting Major. Good grades. Write box 4273. Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3 or phone USA 712-722-3631.

Help Wanted

In addition to our present staff we need a mature person to take considerable responsibility in our Hamilton Family Christian Bookstore. Starting date Sept. 1st or before. Write me at my home address:

Gerry Denbok
492 Beverley Drive, Burlington
Ontario L2R 3N5 or
phone (416) 385-5851

Help wanted in motherless house. Anyone willing to help or give advise please contact or phone 604-847-2492, George Stad, Box 2031, Smithers, B.C. V0J 2N0.

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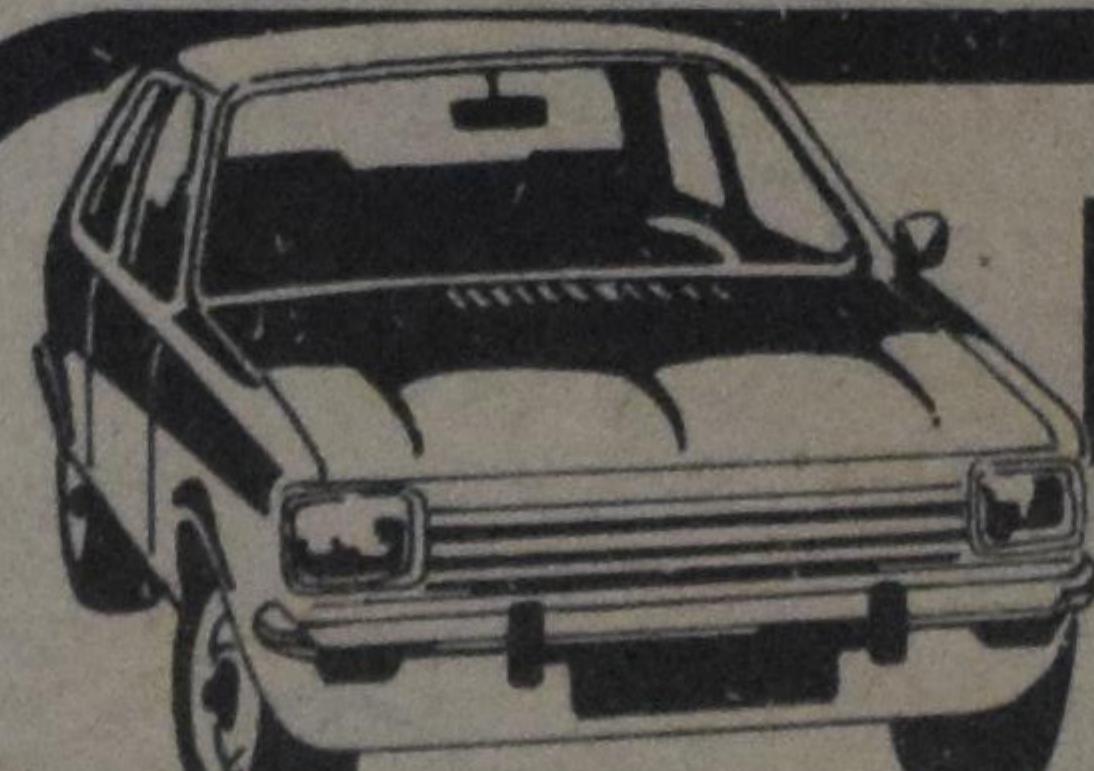
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Wycliffe Linguistic consultant at Dordt

SIOUX CENTER, IOWA— On campus for Dordt's annual language event this year was Dr. John Werner, research consultant in translation at the Wycliffe Bible Translators International Linguistics Center, Dallas, Tex.

Werner spoke publicly on Tuesday and Wednesday, April 10 and 11.

Dr. Werner is a minister in the Reformed Presbyterian Church, Evangelical Synod, presently serving as stated clerk for its Southwest Presbytery. For ten years he taught at Trinity Christian College in Palos Heights, Ill. He just returned on March 13 from field consultations in Brazil.

Arriving at Dordt on Monday, April 10, Dr. Werner spoke that evening on "Idiomatic Bible Translation: The Need and Some Problems" at 7:30. On Tuesday evening at 7:30 his lecture was "God's Eternal Word and Today's Linguistic Analysis: Some Pros and Cons".

Throughout the day on Tuesday, April 11, he spoke to classes on "Sounds and Systems of Language," "Theological-Linguistic Problems" and "Opportunities for Translators." In the latter lecture he discussed with students their interest in translation work.

Also on Tuesday, at 9:30 a.m., Dr. Werner spoke at Dordt's chapel service, broadcast on KDCR-FM.

Dr. Werner graduated from Shelton College, where he obtained his B.A.; Faith Theological Seminary, Elkins Park, Penn. (B.D.); and the University of Pennsylvania. The last institution awarded him his doctorate in Greek after his having spent one year (1957-58) at The American School of Classical Studies in Athens, Greece.

Werner has been active in the translation of the New International Version of the Bible. Currently the NIV translators are working at the Dallas center putting final touches on their work which is scheduled to appear in the fall of 1978.

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Editor: Pete Layer

LET'S PLAY CHESS

THE FEBRUARY LADDER

Contestants: Problems: #731 #732 #733 #734 Sub- Prev. Total
Total Total

Points:	4	2	3	2	11		
G. Bloemendaal (II)							
Brampton, Ont.	4	2	0	2	8	89	97
K. Amsinga, (II), Strathroy, Ont.	2	2	-	2	6	68	74
H. Brouwer, Saanichton, B.C.	-	-	0	2	2	62	64
F. Vander Woude, Renfrew, Ont.	4	2	3	2	11	33	44
R. Buist, Burlington, Ont.	4	2	-	2	8	31	39
H. Douma (I), Wellandport, Ont.	4	2	3	2	11	26	37
B. Cooke, Prospect Park, N.J.	4	2	0	2	8	26	34
M. Melissen, (V), Winnipeg, Man.	4	2	0	2	8	(95)	8
A.J. Klein, Burlington, Ont.	4	2	0	2	8	New	8
						Welcome!	

Comments:

This month's congratulations go to the winner, Mr. Bloemendaal, who has reached the top for the third time. The publisher will send you a book prize soon. Also a hearty welcome to the new-comer on the ladder, Mr. Klein. I hope you both will enjoy the problems all the way to the top. This month's mail foul-up goes to Mr. Brouwer from B.C., who hadn't received his Calvinist Contact with the first series in February. It seems that the problems were either very easy or extremely hard. One of the contestants wrote he would be rich if he had been paid for all the time spent on #733! To top it all off, 1-B-Q7? turns out to be a tricky try.

THE FEBRUARY SOLUTIONS

#731 (Halumbirek)

A: Key: 1. Q-Q6, P-N5; 2. Q-Q5, P-N4; 3. Q-R8 mate
B: Key: 1. Q-B1, P-N4; 2. Q-B6, P-N3; 3. Q-R1 mate

#732 (Llamas)

Key: 1. RxP thr. 2. QxR mate

#733 (Kubbel)

Key: 1. B-B8 thr; 2. Q-B5 and 3. Q-K6 or B-K6 or Q-Q7 or
2. B-QR6 and 3. B-B4 mate

Variations:

- 1. --, R-B5; 2. Q-R5 and 3. Q-B7 mate
- 1. --, Q-B5; 2. QxN and 3. N-N4 mate
- 1. --, B-B5; 2. QxNR etc.
- 1. --, N-B5; 2. Q-Q1 and 3. Q-N3 mate
- 1. --, P-B4; 2. QxP etc.

Tries:

- 1. B-Q7?, P-B4; 2. QxP, N-B5 no mate
- 1. BxP?, B-R3 no mate
- 1. BxR ch.?, RxR; 2. Q-B5, R~no mate

#734 (Speckmann)

Key: 1. Q-Q3 thr 2. R-N5 mate

DUTCH SOLUTIONS

#731 A: 1. D d6, b4; 2. Dd5, b5; 3. Da8 mat

#731 B: 1. Df1, b5; 2. Df6, b6; 3. Da1 mat

#732: 1. Tf3: dr. 2. Dd3 mat

#733:

- 1. Lc8 dr. 2. Df5 en 3. De6 or Le6 or Dd7 mat en 2. La6 en 3. Lc4 mat
- 1. --, Tf4, 2. Dh5 enz.
- 1. --, Df4; 2. De2: en 3. Pb4 mat
- 1. --, Lf4; 2. Db4; enz
- 1. --, Pf4; 2. Ddi en 3. Db3 mat
- 1. --, f5; 2. Df5: enz.
- 1. Ld7?, f5; 2. Df5; Pf4 geen mat
- #734: 1. Dd3 dr. Tb5 mat.

In celebration of our 25th Anniversary
The Congregation of the

Forest Christian

Reformed Church

extends a warm invitation, to all former members and friends
to join us in the Celebrations

Social Evening, Saturday, May 13, 1978
7:30 p.m. in the Forest Legion Hall

Special Anniversary Service, Sunday, May 14, 1978
10:00 a.m. and 3:00 p.m. in our church.

Please reply before April 30

For accomodation and information please contact:

Mr. D. van Rooyen Sr.
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54 page

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The congregation of the HOLLAND MARSH CHRISTIAN REFORMED CHURCH will celebrate its 40th anniversary. A warm welcome is herewith extended to former members, and all those interested to join us in these celebrations.

There will be a special social evening on
May 27, 1978 at 7:30 p.m.

Special Anniversary services will be held on
May 28 at 10 a.m. and 7 p.m.
Both these events to take place in our church.

For further information please contact: Mr. Frank Flach, R.R. #2 Newmarket, Ont. L3Y 4Y9. Telephone 416-775-2906.

CALENDAR OF EVENTS

Spring Tour of Rev. & Mrs. R. Wurmbrand

May 3, Aylmer Chr. Ref. Church, South St., Aylmer, Ont., 8 p.m. May 4, Rally with Mrs. S. Wurmbrand, Essex Baptist Church, 71 Maidstone Ave., Essex, Ont., 7:30 p.m. May 6, English Rally, Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 8 p.m. May 7, French Rally, Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 2:30 p.m. May 7, French Service, Centre Evangelique, 1455 Papineau Ave., Montreal, P.Q., 7 p.m. May 8, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 10, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 13, Seventh Day Adventist Church, Queens Road, St. John's, Nfld, 3 p.m. May 13, St. Mary's Church Auditorium, Cornwall Dr. & Craigmiller Ave., St. John's, Nfld, 8 p.m. May 14, Salvation Army Citadel, Adams Ave., St. John's, Nfld, 7 p.m.

Andre Knevel Organ Concerts:

- May 6 In St. Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.
- May 13 In Woodstock, at 8:15 p.m. at the central United Church, corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.
- June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.
- May 6 Spring choir concert featuring Grimsby choir, Fruitland choir, The Ambassadors, and The Revised Edition, at Grimsby, Ont. Christian Reformed Church, 8 p.m.
- May 6 Social Evening, 25th anniversary of the Orillia CRC at 7:30 in St. James Anglican Church, Peter St. & Coldwater Rd., Orillia.
- May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the Orillia CRC Church, 157 Coldwater Rd.
- May 9 Canadian Federation of Christian Reformed Women business meeting, Scarborough (Grace CRC), Ont., 7 p.m.
- May 10 20th Anniversary Convention of the Canadian Federation of Christian Reformed Women in North York Centennial Centre, Willowdale, Ont. at 10 a.m.
- May 20 Women's Action for the AAC's annual meeting in Brampton (Second) CRC at 10 a.m. During the afternoon Rev. A. Geisterfer will speak on The Contemporary Woman.
- May 26 Annual meeting of Christian Counselling Services, at Northern District Library, 40 Orchard View Blvd., Toronto, 7 p.m., Dr. Donald Evans, professor of philosophy, University of Toronto, guest speaker. Pre-registration at \$5.
- May 31 25th anniversary of Daughters of Priscilla ladies society, Hamilton (First) CRC social evening, 7:30 p.m. Former members invited.
- June 10 25th Anniversary dinner and social evening of the Burlington Christian Reformed Church.
- June 11 25th Anniversary service of the Burlington Chr. Ref. Church.
- June 14 Hollandse Dag, Moorefield Park at 10 a.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 5	May 3	May 1 (noon)	Apr. 28 (noon)
May 12	May 10	May 8 (noon)	May 5 (noon)
May 19	May 17	May 15 (noon)	May 12 (noon)

RES news exchange

Interfaculty of Free University makes protest

AMSTERDAM (RES)—Until recently, everyone chosen to the governing body of any faculty of the Free University of Amsterdam was required to state his agreement with the university's statement of purpose. This requirement was recently suspended. The Central Interfaculty (philosophy department) of the Free University protested this suspension and let it be known to the public that it was being forced to make the change against its will. The Free University Association warned the interfaculty that if it turned down anyone who refused to state his agreement with the university's statement of purpose, such a person would have the right to appeal.

Can the Free University and its association still claim to possess a Christian statement of purpose and a Reformed basis, if the latter no longer plays a role in the governing of the university, asks Dr. Herman Ridderbos, or should it give up such a pretense?

THURSDAY, MAY 4 AT 10:00 A.M.

Grand Opening of Ted Vander Laan's Men's Wear Store

IN THE ANCASTER SHOPPING PLAZA

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